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Syria and the Holy Land.

JOURNAL OF MR. THOMSON IN NORTHERN SYRIA.

[Continued from p. 107.]

Ladakea to Swadia—Minerals and Scenery.

May 16th, 1840. We have had a pleasant ride of seven hours on the route to Swadia. The country is wild and uncultivated, in many parts clothed with brush and trees, and every where covered with a rich carpet of green herbs and gay flowers. But we were more interested in its geological and mineralogical features, than in its rural and vernal charms. After riding three hours, we halted upon the banks of a small stream to rest. After descending a steep hill, we struck upon a small river called Shemberlee, whose channel we followed all the rest of the day. The hills gradually swelled into mountains as we advanced, and the scenery became highly romantic. In seven miles our road crossed the river twelve times. We made but slow progress, for the valley was too rich in mineral curiosities to be passed over in haste.

The marl had disappeared and vast masses of serpentine reared their blueish gray heads on either side of the river. We could scarcely move a step without halting to admire, and a hundred exclamations of surprise burst from us, as every fresh turn in our winding way revealed some new wonder in the mineral world. I wanted a hundred eyes and a hundred hands, or else a week of leisure, to spend in the society of these patriarchs of a primitive world. But none of these beauties could retain the setting

sun; and as it was not a desirable place to be caught in the night, we were compelled to hurry on to a small village, which we reached before dark. As we passed not a single village, and had none of God's rational creatures to converse with, we shall be excused for bestowing our attention upon the wonders of nature. "All thy works shall praise thee, O Lord, and thy saints shall bless thee. They shall speak of the glory of thy kingdom and talk of thy power."

17. This being the Sabbath we have spent it resting quietly under our tent at Hebsheky, a small village of Ansairaea, situated at the head of a charming valley. There is not a single man in the place, all having been sent off to a distance by the pasha, to conduct the post through these mountains. An old sheikh, from a village more than an hour to the east of us, spent part of the day at our tent. He is a moslem, and appears to be very devout and even learned. Among other marvelous stories he gave me the origin of the name Akra, which the high point of Mount Cassius bears. "As the waters of the flood abated, the ark rested upon this mountain, and all the inmates cried out, *Karkar*, it rests. This word has now been corrupted to Akra." Mount Cassius is therefore one of the thousand resting-places which blind tradition has assigned to Noah's ark.

Whether Noah did or did not find a Sabbath of rest from his long voyage upon the top of Jebble Akra, we enjoyed a delightful one at its base. The air was mild and balmy, inviting one to inhale draughts, and, as it were, to bathe in its delicious freshness. Nature, too, in her spring dress of oriental green, appeared inexpressibly beautiful. The music of a thousand birds, softened by distance, fell sweetly upon the ear. The

cattle among the hills, lowing to their fellows, the tinkling sheep-bell from many a flock, the shepherd's pipe, and the baying of his faithful dog, the soft murmur of the brook, the sleepy hum of the bee, and the happy voices of the village lads at play—all mingling and blending their various melodies in wild but pleasing harmony, formed a rural concert fit for the groves and bowers of paradise. "Every prospect pleases, and only man is vile." Man! think not of him! speak not of his works. Look rather at nature's sweet face and be happy. I have spent hours of this day upon my Turkey rug, spread beneath two magnificent bur-oaks, grown together like twin brothers. To render the shade the more refreshing, two large grape-vines here spread their leafy branches all over them, forming a green canopy perfectly impenetrable to the keen rays of the sun. Cold must be the heart that would not swell with emotions of gratitude to God, the creator of all, while the delighted eye roves with ever heightening pleasure upon the scene above, below, and around. We needed no bell to summon us to prayer. In the midst of nature's awful temple, who would not worship the divine Builder and Maker of all. Her walls are the blue serpentine and the gray talc of the everlasting hills, which inclose this peaceful valley, and upon their lofty ramparts rests the empyreal vault of heaven. Tall pines stand all around, like solemn sentinels, to guard the sacred spot, whilst the palm and the fig-tree, the olive and orange, the pomegranate and the vine, the myrtle and the bay-tree, with green grass and gay flowers, relieve and adorn, so as no language can describe, and no pencil copy. Many times in the day we gave utterance to the deep emotions of the heart in hymns of praise, "singing and making melody in our heart to the Lord." All things earthly have an end. This happy day closed with a charming sun-set, and a delicious twilight. The last hymn was sung, and the last prayer offered; and while the melody of our evening song melted away among the thick groves of mountain pine, we resigned ourselves for the night to the peaceful dominion of balmy sleep.

18. To travel with success, after our present fashion, one must rise at the call from the cocks; see that his cup of coffee is made, rub down his horse, roll up his bed and bind it upon his wide Arab saddle, gather up all the hundred items in a traveller's apparatus, and be on his way

before the sun. All was confusion and bustle in our little camp, and we were off in time to join with the cheerful lark in her early matin. Let those who do not love nature for her own sake, pass this date by, for they will meet with little to interest them. In a ride of eleven hours over the wild and wooded and rugged hills, which lay around the base of Mount Cassius, we passed no villages and met with very few inhabitants. Occasionally a small hamlet appeared in the distant declivities, and the sharp whistle of the shepherd often echoed among the hills. There are villages, therefore, concealed among the dells and vales of the mountains. Nothing could be more lonely than the path we traveled, which was also so blind, in many places, that it would be difficult to trace it. Indeed we should certainly have lost our way, if we had not obtained a guide from the old sheikh who spent part of yesterday with us. Even our guide was bewildered two or three times, by the number of cow-paths which were often more beaten than the royal road to Antioch. No one need desire a more romantic route. For the first three hours we were ascending the eastern slope of Cassius, and winding along the elevated ridges. We made very slow progress, being every minute arrested by some new variety in the mineral world around us. Most beautiful jasper of at least twenty varieties, and of the richest colors; then there was actinolite, mica, hornblend, serpentine in vast mountains, talc, talcose rock for miles together, upon which rested a stratum of granite at least two hundred feet thick—the first locality of granite I have seen in Syria. Above the granite rested a formation apparently of hornblend and mica, a sort of bastard granite. Upon the granite grew a venerable forest of oak, and upon the stratum above was borne the mountain pine. Besides these forests, we noticed a richer variety in the vegetable kingdom than in any other part of our journey. We recognized two varieties of pine, one of cedar, four of oak, also the poplar, sycamore, cotton-wood, wild pear, quince, plumb, ash, terebinth, sumach, bay-tree, beech, leather-jack, very large laurel, and oleaster, a variety of which, called rhodadendron, was adorned with magnificent flowers. Besides these we had continually to burst our way through thick hedges of thorn, and other bushes, which lined and even overshadowed our path.

Throughout all this fertile and beautiful country there is almost no cultivation.

The few huts we saw were situated at a distance from the road, and were generally solitary, or at most only two or three together; which is contrary to the custom of Syria. It is rare, even in Lebanon, where there is more security than in any other part of the country, to see a man so bold as to live alone. We noticed also many other things which reminded us that we were among a different race of people. The language universally spoken was a corrupt Turkish, instead of Arabic. The women do not veil their faces, and they join in conversation with the men without reserve. Even the dress has materially changed. Instead of low slip-shod shoes, these people wear an enormous boot, very wide, and high, always reaching to the knee. This boot forms an excellent protection against the sharp thorns which cover the mountains, and likewise against the fatal fangs of serpents, which, as we had many ocular proofs, are alarmingly numerous. The very same boot is universally worn by the peasants of Cyprus, and for the same reasons.

Swadia—B'Tias—Beit el Mar.

19. Talmamia is the name of the village where we spent the last night. It is situated one hour and a half south of the Orontes, upon a hill of pure gypsum. The houses and garden walls are constructed of chrystalized gypsum. This might become an article of profitable trade, if there were energy and capital enough among the people to conduct it. There is a hill of gypsum also on the north side of the river, and sulphate of lime abounds, in various modifications, throughout this section of country. After descending a very steep hill we found ourselves, to our great satisfaction, upon the banks of the celebrated Orontes. The river, at the ferry, may be eight or ten rods wide. The current was very rapid, and the water so muddy as to exhibit a blueish white appearance. Boats of considerable size might be towed up, but the navigation must have been very much improved in ancient times by artificial means, if boats ascended to Antioch, as we read they did.

A few minutes ride from the river brought us to the hospitable mansion of Mr. Barker, formerly British consul at Aleppo, and afterwards consul-general of Egypt. He has been in the country nearly half a century, most of the time in office, and always at the fountains of information, with eyes and ears open, so

that he has acquired a more extensive acquaintance with the affairs of Syria, than perhaps any European in the country; and he has had a better opportunity to watch the workings and results of the different systems of government, and to notice the vast changes which have taken place in the East, during the last forty-five years, than any other person. During all this long period, there has been a steady and fatal progress from bad to worse, so far as the condition of the poor people is concerned; and the population, especially of the great cities, has rapidly decreased.

Swadia can scarcely be called a town, but is rather a plain covered with mulberry trees and dotted with the cottages of those who cultivate these orchards. The inhabitants are mostly Ansaireea and many amount to about 7,000, spread over many square miles of the richest alluvion. To the south rises mount Cassius, like a vast cone, whose head towers above the clouds, and whose feet are bathed by the Orontes on the north and the blue sea on the west. If Pliny supposed it to be four miles high, he was greatly mistaken, for it must be considerably lower than Lebanon; whose highest point does not much exceed ten thousand feet. Though mount Cassius is so much farther north than Lebanon, the latter has a hundred times more snow upon it at this season than the former. The northwest corner of the plain of Swadia was once covered with the great city, Selucia Pieriae. Those who desire to learn what may be known of this celebrated place must consult history and geography. There is very little now to describe. Her walls, her palaces, her artificial harbor, and her 300,000 inhabitants, with almost every other trace of her existence, have disappeared. The artificial passages, cut into the solid rock, for more than a thousand paces, of course remain; and the grots and tombs, excavated in the adjoining mountains, are so many witnesses both of the vanity and mortality of those who constructed them. We had not time, however, to visit either them or the numerous cells of unknown saints who once peopled these grots and solitary caverns. Mr. Barker says that there is now no trace of the ancient harbor of Antioch, at the mouth of the Orontes. I have seen on many maps, a small island laid down at the mouth of the river, but there is no island any where along this coast, and the shipping is absolutely without protection of any kind, and rides in the open sea. Before

leaving Swadia, I took a copy of an inscription found on the breast of a statue dug up in the plain.

If what interested myself will interest others, I shall be excused for lingering a little longer about the hospitable mansion of Mr. Barker. Having retired from office, with a liberal pension, he has both the leisure and the means to indulge his passion for horticulture. Besides his gardens on the plain, he has selected a beautiful spot in the mountains, at a village called B'Tias, about nine miles from Swadia. To this mountain residence Mr. Barker conducted us this evening, after having shown us over his grounds on the plain. He has brought to a high state of perfection, both flowers and fruits that I did not know could be found in the country. I was particularly delighted with the rich variety of roses, running like vines over his arbors. On a single sprig I counted roses of six or eight different colors, pure white, cream-yellow, lilack, pink, variegated, and blazing red. These are not produced by budding different roses into the same stalk, but grow spontaneously, and in countless thousands. Then there were roses, every bud of which was sheltered by a forest of the richest moss. But time would fail me to notice a hundredth part of the beautiful flowers which he has collected. He has also been at great expense to import from Lombardy, Spain, France, and even from Persia almost every kind of fruit that can be mentioned. We spent a delightful evening under an arbor, by the side of a lively jet d'eau; and our host being as willing to impart, as we were eager to receive, the time was passed rapidly away in agreeable, and to us, very profitable conversation.

This B'Tias may possibly mark the site of the ancient Byblis, which was situated somewhere on mount Pieriae, between Selucia and Antioch. There are ruins of what may have been a temple, and certainly the foundations of a large church testify to the ancient prosperity of the village. The present inhabitants are all Armenians, and appear to be a peaceable and industrious class of people. As they are altogether under papal influence, and are accommodated with a watchful sentinel to defend the flock from English wolves, we found but small opportunity to distribute even the word of God.

Among other places which Mr. Thomson visited on the 20th was Beit el Mar, generally

supposed to be the site of the ancient Daphne. Concerning it he remarks—

It is very difficult to give any tolerable description of the Beit el Mar. A rampart of perpendicular rocks runs parallel to the Orontes, at the distance of perhaps a mile and a half. At the base of these rocks, elevated, as they are, several hundred feet above the river, burst forth the fountains in streams as thick as a man's body. The water in its descent towards the river has worn away the plain, so as to form a beautiful amphitheatre, along whose elevated margins water to any desirable amount can be conducted to any part of this vale, to be drawn off into pools and fountains, thrown up in jets, or dashed down in foaming cascades, as fancy dictates, or imagination invents. A thousand jets a hundred feet high might play incessantly, and cascades tumble from still greater heights to fill the air with moisture, mirth, and music. And when we remember who the Macedonian kings and Roman emperors were, and in what age of wealth, luxury, and refinement the Daphnean grove flourished, we need wonder no longer, that the Roman soldier was enervated and demoralized by this sensual paradise, or that the sternest philosopher found it necessary to fly the haunts where the syren pleasure had often lulled to sleep the most watchful virtue. There is no such occasion for either fear or flight from the present Daphne; and we amused ourselves for several hours in watching the lively and clamorous cascades. The mills, (I beg pardon, but there really are half a dozen of the shabbiest mills I ever saw, grinding corn at the classic fount of Daphne)—the mills are all built of tufa, deposited by the water during the lapse of ages. This tufa, by the way, is quite a curiosity. One can with difficulty be persuaded that these hills are not vast masses of tangled roots. The resemblance is perfect, and our Arab companions were quite sure that they were the roots of trees petrified.

The only mementos that I brought away from Daphne are specimens of agate. I had often read of Syrian agate, but had sought for it in vain, until this journey. Here, however, it abounds to an incredible degree. We saw several specimens of fortification agate, which must have weighed some hundred pounds each.

In an hour and a half easy riding we reached Antioch. There are granite

columns and other indications to prove that nearly the whole distance from Daphne to Antioch was covered with villas, palaces, and temples, which must have been the case, if Antioch and its suburbs ever contained 700,000 inhabitants.

Antioch and its Environs.

21. The walls of Antioch are in many parts entire, and can be easily traced throughout their whole extent. Ibrahim Pasha has quite recently torn down a considerable portion of the south wall to construct his military barracks. The Orontes does not flow through the city, as some authors have stated, but on the west side. The extreme antiquity of the castles and remnants of the wall along the eastern margin of the river, prove that it never did run through the city. The same is confirmed by the absence of ruins on the west side of the river, which is at present, and from its vast extent appears always to have been, the grand cemetery of the city.

Nor does the river run west, but nearly south, until below Daphne, where it turns westward, and through a romantic gorge, bursts into the plain of Swadia and falls into the sea. There is but one bridge, which is very low, strong, and evidently ancient. It is paved with an extremely hard species of green stone, which abounds among the ruins of the place, although we saw no other traces of volcanic agency near Antioch. The fact, however, that it has been so frequently overthrown by earthquakes proves that the foundations rest upon seas of internal fire.

The present number of inhabitants is about nine thousand, of whom one third are Ansairees; a few are Jews, and the rest moslems. The pasha has also 4,000 soldiers stationed in the barracks. The space built over is small, and at the southwest angle of the ancient city. The houses are low, and slightly constructed. Altogether the town presents a very indifferent appearance. A large part of the area inclosed by the old walls is planted with the fig and the olive, which flourish luxuriantly on the ruins of palaces and temples. The city was an irregular quadrangle, longest from north to south. The whole circuit could not have much exceeded eight miles; and as the entire eastern part is a mountain too abrupt ever to have been built upon, Antioch could not have contained within her walls the immense population assigned to her in history.

Mr. B. thinks that Gibbon has misplaced the column of the famous St. Simon. There is an elevated point about half way between the sea and Antioch, from which both are visible, and upon this there are the ruins of a convent and an extraordinary column partly hewn from the solid rock. Native tradition has selected this as the theatre of St. Simon's extraordinary feat. According to history this moon-struck monk stood thirty years upon the top of this column, and never descended winter or summer, day or night, except once at the command of the patriarch. There is a mountain west of Aleppo called St. Simon, and upon it a convent with a pillar, also bearing the name of the saint; and this latter location accords well with Gibbon's history.

Antioch, in her past history and present degradation, conveys a sad lesson on the mutability of all earthly power and glory. This city, which was founded by the Selucidae, beautified and enlarged by Antiochus Epiphanes, for many centuries the residence of Grecian kings and Roman governors, is now a miserable Turkish town, with very little trade, and still less wealth and political importance. Perhaps no city in the world has suffered so severely and been so often overthrown by earthquakes. It was demolished three times in the fourth century, once in the fifth, three times in the sixth, and frequently throughout its whole history, down to 1822, when it shared in the great earthquake which laid Aleppo in ruins. The desolations of war have likewise frequently swept over it. Not to mention the wars between the Grecian kings themselves, and between these and the Romans. In the declining days of the lower empire the Persian kings took and sacked the city twice, massacring a vast number of the inhabitants. It was taken by, and retaken from the Saracens many times during several centuries. Afterwards it was taken by the crusaders under Bouillon in 1098, and suffered in all the reverses and calamities which befel the Frank kingdom in the north of Syria. In the thirteenth century it was almost wholly demolished by the sultan of Egypt; and during the whole dynasty of the Turks, it has remained an inconsiderable town without either walls or fortifications. And as it is a distinguishing element in the character of this people to destroy, but never to build, there are now neither ancient or modern edifices in Antioch that can merit the slightest attention.

To Christians this city is particularly interesting. From it we received our name, and in it were witnessed the first great triumphs of the gospel among the Gentiles. If Antioch be built upon the site of the ancient Riblath, it is one of the oldest cities in the world, and well known to the Hebrews as far back as the days of Josiah. Owing to the fact mentioned by Josephus that the Jews possessed the right of citizenship, Antioch became the favorite abode of that people. And this will explain the reason why this city was so early resorted to by Christians. When the Jewish Christians were obliged to flee Jerusalem because of the persecution that arose about Stephen, they would naturally go to Antioch, where there were so many of their nation, and where they would be allowed to perform their worship without inquiry or molestation. The Roman governors would make no distinction between them and other Jews. This will account for the rapid increase of the church there, since it would grow both by immigration and conversion. And this will always be the case with every asylum for the oppressed and the persecuted. It has been chiefly owing to the fact that Lebanon has long been a refuge to Christians persecuted in other parts of Syria by bigotted moslems, that her rugged hills have become more densely peopled than any other part of Turkey, and, by a class of Christians much more independent than can be found elsewhere throughout the east. Would that Antioch might again become the radiating point of christian benevolence. There are within her walls some thousands of Ansareea, and the mountains above, are chiefly inhabited by that singular people. Should there be a vigorous mission at Ladakeen, Antioch would form an important out-station, where native helpers could labor to great advantage. The thought is animating, and the plan altogether feasible. Let us but have the men and the pecuniary means, and, with the blessing of God, the American church may have the high satisfaction and honor of restoring the gospel to the city where "disciples were first called Christians."

Having spent yesterday afternoon and this morning in examining this interesting city, we started across the plain of Antioch. A ride of four hours brought us to Jisser el Haddeed or the Iron Bridge, upon which we crossed the Orontes, and where travellers always repose a while. The plain for four hours further was so very marshy, that it was

with considerable difficulty we got through it. Indeed we lost our way by following a broad cow-path, and were obliged to wade and flounder through high swamp grass and deep mud for two hours. In the evening we encamped on a rising ground at a short distance from the plain. There were no inhabitants in sight, but a regiment of the pasha's cavalry was spread over the plain below. The lake of Antioch has been in view on our left hand all day. We were quite surprised by its apparent size. It cannot be less than forty or fifty miles in circuit, is said not to be deep, but is well supplied with fish, and covered with wild geese, ducks, and other aquatic birds. The name of this lake, as given to me at Jisser el Haddeed, is El Yugara. It is called in Arowsmith's map Aggi Dengis, or Bahor Agoule.

After surveying this vast plain from the rising ground along its margin, I felt persuaded that the whole of it had been covered with water at no very distant period in geological history. It is in no part elevated above the Orontes more than ten or fifteen feet; and by insensible degrees it changes dry land to wet, and from wet land to marsh and swamp, which is the commencement of the lake itself. The plain, in winter, is absolutely impassable, and even at this time it is little more than a sea of green grass covering a bed of soft mud. I counted forty artificial mounds at once, and the whole plain is dotted over with them. Whether these were places of refuge in seasons of inundation, or marked the sites of ancient hamlets, or were castles to secure the quiet possession of this rich pasture field, or were for some other and quite different object, will probably forever remain a profound secret. Our horses were so tormented with the gad-fly, which attacked them literally in swarms, that I must leave my injunction upon all travellers to hire a guide and pass the plain at night.

Sirocco—Ruins on the Road through Danah to Aleppo.

22. Our muleteers were not a little alarmed last night by our vicinity to the wild cavalry of the pasha. The Lord, our shepherd who slumbereth not nor sleepeth, defended us from wicked and unreasonable men. Our rest, however, was not refreshing. A dry hot sirocco wind began to blow, which about noon to-day became almost intolerable.

erable, and obliged us to seek a shelter at the first village.*

The country through which we passed is crowded with the ruins of ancient towns, villages, and castles. Near where we slept were some very ancient aqueducts, one of which is still used to convey water to a mill. After riding forty minutes we crossed a small river called Berket Aam. Here we spent some time in examining the ruins of a considerable town, which had evidently been fortified with a strong wall. We noticed the foundation of a large temple or church, besides many other ruins whose object and nature could not be ascertained. It would be an endless work to describe the half of the dilapidated and ruined villages, castles and towers, which we passed. Nothing we had ever read had in the least prepared us for such a scene. In one place our road led along the side of a street which appears to have been elevated, and probably covered in places, whose length must have been two miles at least. It commenced at an old castle-like ruin, and ran in a straight line to the gate of a walled city. The gate and part of a temple are still standing. After passing this temple, the street leads on to a multitude of ruined buildings. There are a great number of arches standing entire of a very peculiar order of architecture, while many of the walls were constructed of large unhewn stones after the cyclopean style. It is nothing but simple truth, that we were not once out of sight of ruined villages and castles, during this whole day's ride, and we had frequently a dozen ruins in view from one spot.

At Danah, where we spent the heat of the day, we had a good opportunity to examine some of these ruins. *We took shelter from the scorching sirocco in a dilapidated temple. The architecture was of a mixed order, partly plain Doric, and partly Ionic. Not far from this is a beautiful kiosk, about twenty-five feet high. Upon the corners of a square base raised ten or twelve feet rest four handsome Corinthian columns. These are surmounted with a neat cornice and covered with a large stone cut in the shape of a pyramid. The surrounding rocks are full of handsome tombs, each room having three coffins cut in the live rock. The front is generally adorned with (o-

rinthian columns in basso relieve. Several of these tombs have inscriptions which are in a very good state of preservation. Doubtless there are many other villages and ruins where a vast number of inscriptions might be found which might throw much light upon the history of this region.

23. We slept (or rested more properly, for the sirocco would not permit sleep) at a small village one hour and a quarter from Danah. It occupies the site of an ancient town, and has not been inhabited more than a year. The houses are built in, and of the ruins, and there are remains all about, constructed of huge blocks of unhewn stone. Some of the buildings are almost entire, and their internal structure leaves one in doubt as to the object for which they were constructed. I regret that I have no name for this village. We arose at one o'clock and pursued our journey to Aleppo, which we reached about ten, A. M. Letters from Beyroot by water, had informed our friends when to expect us, and every arrangement for our reception and comfort had been made at the house of Killee, Heugh, and Co. We were welcomed and entertained by Messrs. S. and G., the young men connected with this house, during our whole stay in Aleppo, with a cordiality and kindness that will never be forgotten.

Number and Character of the Population of Aleppo—Its present State.

The traveller will be disappointed in the aspect of the country around this great city. It may not be strictly proper to call it sterile, yet it is a dry, gravelly, stony plain, covered with a very scanty growth of wild grass, which must be withered up early in the summer. There are no trees, no villages along the road, and no cultivation. The fact is that the great Syrian desert stretches almost to the gates of Aleppo, and the wild Arabs pitch their tents, and formerly were so daring as to rob and plunder within sight of her castle. The city itself does not present an inviting appearance. It is, in almost every respect, the exact counterpart of her great rival sister, Damascus. No doubt it has greatly declined in trade, wealth, and population since the awful earthquake of 1822. I have heard the present population variously estimated by intelligent residents, at 45,000, 58,000, and 60,000, which is the highest number any one has mentioned. According to an abstract which I obtained from the government secretary the

* This terrible wind lasted for several days, and extended all over Syria. The grain around Aleppo was nearly ruined and the silk worms on the very highest parts of Lebanon were scorched to death. Many villages raised not an ounce of silk from gardens that ordinarily yielded many hundred pounds.

number of taxed Moslems is 9,515, of Christians 3,698, of Jews 982—in all 14,195. This number multiplied by four will give 56,780. If we multiply by five we shall have 70,975. As I have observed on another occasion the christian tax-payers ought to be multiplied by five in order to ascertain their population. This will give 18,390. Then there are at least a thousand foreign christian traders of the Greek and Armenian nations, besides Franks and attendants, which are said to amount to more than a thousand. There are therefore more than 20,000 Christians in Aleppo. This result agrees with the common opinion of the Aleppines, who sometimes state the Christians at 22,000. There are 1,000 of the Greek church, and 300 foreign Greeks, Armenians 1,500, and papal Armenians 300 or 400. The Maronites are 2,000, papal Syrians about the same. All the rest of the Christians are papal Greeks. Every sect has one church, and the papal Greeks are now erecting a very large new one, which promises to be rather splendid for poor Syria. The Jews have one synagogue and between 4,000 and 5,000 people. The moslems have a vast number of mosques, with very tall minarets, many of which are covered with lead and have a handsome appearance; but a still greater number have their minarets half shaken down, and their whole exterior is very shabby and dilapidated. Tradition reports that there were anciently as many mosques in Aleppo as there are days in the year. Those who choose may believe. Aleppo wears the shabby dress of poverty and decay. I have heard it confidently asserted by European residents and confirmed by the natives, that at least 10,000 young moslems fled to Bagdad, to the Arabs and to the sultan's dominions, to avoid the abhorred conscription of Ibrahim Pasha. This is a prodigious depopulation, and the number appears much too large for my credulity to swallow. The situation of Aleppo, so near the desert and to the dominions of the Porte, favored flight, and doubtless great numbers escaped; but 10,000 is too high a number to be admitted. We read of 250,000 inhabitants in Aleppo not more than a century back, but I for one am slow to believe that it ever contained so vast a multitude. True, she has had war, plague, and cholera to aid the more destructive earthquake, and it is not surprising that she has been brought down to the dust.

Although Aleppo has lost a large part of her trade, by the falling off of the

Hadj, and the opening of new channels of commerce with Persia and the east, yet she is still a grand radiating point for caravans. These commercial expeditions come and go to Scandaroon, Adana, AynTAB, Killis, Diarbekir, Marash, Mardin, Orfa, Beer, Mosul, Bagdad, Damascus, to the mountains north and east of Mosul, and even into Persia and Mesopotamia. Great numbers of Armenian merchants come from the north, and from Jebble Bylon. Nestorians come occasionally from their mountains, and the Yezidees or devil worshippers from Jebble Sinjar, which is said to be densely inhabited by this rude people. Ansai-reea visit Aleppo, but there are no Druzes known to the inhabitants of Aleppo. About forty years ago a large number of Druzes fled to mount Lebanon from a mountain about two days journey from Aleppo. They were received by the emeer and distributed among their brethren in different parts of the mountains. When the persecution which expelled them from their homes had abated, most of them returned. I have made constant inquiries for these people in Lebanon, but could never meet one, although many are now living who remember the emigration. It is the impression of the people in Lebanon that the community of Druzes above Aleppo is very large. The question has arisen in my mind, whether these refugees might not have belonged to the Ismayleeyeh, whom we know were driven out of their villages by the Ansai-reea; and have actually emigrated to distant and different parts of Syria. Owing to the facility with which all these sects embrace outwardly whatever religion answers their worldly interests best, they would naturally, on entering Lebanon, at that time, assume the name and observe the rites of the Druzes. Be this as it may, I could hear nothing of any Druzes towards Aleppo. There is not the slightest tradition that such a people ever existed in that quarter.

All the villages adjacent to Aleppo are inhabited solely by moslems. On mount St. Simon, seven hours to the west, there are devil-worshippers. An English gentleman going to Scandaroon, three or four years since, could not persuade his servant to enter the village of St. Simon. The servant justified his reluctance by the following story. Having been employed a year before to drive a drove of hogs to Aleppo, and finding them very unruly at St. Simon's, he became angry and cursed them in the name of the devil, when the villagers fell upon him

and beat him terribly for having defiled the name of their god by coupling it with the unclean swine.

The walls of Aleppo are broken down in many places, and there are no gates at several of the entrances into the city. Most of the Christians reside in suburbs and have very handsome houses. Kittab is the suburb which the Franks have built since the earthquake in 1822. The houses are generally constructed in a very solid and substantial style. The roofs are all arched vaults, and the walls several feet thick. They are therefore dry and comfortable in winter, and cool in summer. House-rent is at least one half less than at Beyroot. A good house can be hired for 1,500 piastres a year. Living also is cheap in the same proportion. The English mercantile houses at Beyroot have each a branch here, and they assure me that it costs them full twice as much to live in Beyroot as in Aleppo.

The old castle is the first and most prominent object as one approaches the city. It is within the walls, but near the northeast side. No doubt it is built upon one of those vast artificial mounds to be met with throughout all Syria. There is precisely such a one at Han-Sheikhoon, on the road to Hamath, and the castle of this latter place was built upon a similar mound. The Aleppo castle is surrounded by a deep ditch, but the walls are in ruins, and the castle nearly deserted. The castle is round, having taken the shape of the mound upon which it was built, is very high and nearly a mile in circumference. When the walls were in repair, and before cannon were employed, this place must have been impregnable. There is a fountain of good water, within the castle, and when well provisioned, it could have sustained a very long siege. The pasha neglects it at present, having erected strong military barracks on a hill to the northeast of the city, which completely command it. In some of the magazines are immense quantities of arrows and other implements of ancient warfare. There are no antiquities about Aleppo. All the buildings have a Saracenic origin, and some of the entrances to the mosques are beautiful specimens of Saracenic architecture. Ibrahim Pasha is erecting a new palace, which I visited. Though in an unfinished state, it was worth examining. The spacious court, with handsome fountains, and the baths, adapted for all temperatures from cold to hot, were particularly beautiful. There are a vast number of rooms ar-

ranged around the great court, and many of them are elegantly fitted up. When finished it will make a very suitable residence for this hero of Egypt.

Its Site—Healthfulness—Peculiar Disease—Point of Influence.

Aleppo is built upon an extinct volcano, which accounts for the numerous earthquakes by which it has been visited. There was a smart shock felt only a few days before we reached it. Just before entering the city from the west, you pass over a very large dyke of lava, and it is to be met with in other places. The whole region is a white marl, verging to chalky limestone. On the southeast side of the city there are many caves, or rather excavations, some of them so large that they are constantly used for rope-walks. Soldiers have also been quartered in them in times of necessity, when great numbers have been assembled at Aleppo.

Aleppo has the reputation of being healthy. The air is cool in winter, and occasionally piercing and frosty. Ice is found several inches thick. The climate is too cold for lemons and oranges, and at times the pomegranate trees are killed by the frost, though I saw large orchards growing around the city. In summer the heat during the day sometimes rises to 105 degrees of Fahrenheit, but there is always a cool breeze in the evening, which render the nights comfortable. All the English residents believe that Aleppo is much more salubrious than Beyroot; and having tried both, they ought to be regarded as competent judges.

Every body, I suppose, has heard of the *Aleppo button*. This is the most remarkable disease of the place, and indeed, of almost any place in the world. It is found upon the babe, and upon extreme old age. It makes its appearance on any part of the body, but is most commonly seen on the face or hands. All natives have it, and all foreigners residing there a short time take it; but there is no certainty in the time of its appearance. Instances have been known in which it did not break out until many years after the strangers had returned to their native countries. It takes just one year to run its course, and is six months increasing and as many decreasing, and this with surprising regularity. Medical treatment does no good, and often much injury, for it will neither be hastened nor retarded; but the sore may be greatly

aggravated by injudicious meddling. There is both a male and female button. The male forms but one scab, which, if kept clean and not disturbed, is not very painful. The female produces many sores and is frequently very troublesome. No person ever has the button a second time. Experiments have been made to ascertain whether the button can be produced by inoculation, and one of the pasha's doctors believes that he has succeeded. Should it prove true, it will enable every person to choose the part of the body upon which it is to leave its ugly footsteps; and this is, to the ladies especially, a matter of importance. I have seen some very pretty faces sadly disfigured by it. It is universally admitted that both the nature, cause and cure of this disease are involved in profound obscurity. Most people ascribe it to the water, which may contain some mineral poison that generates the disease.

There is a somewhat similar button at Antab, and one also, I am told, at Bagdad. If they are the same, they cannot be occasioned by the Aleppo water, for the river of Aleppo does not pass by Antab, nor does it enter the Euphrates. The river of Aleppo is a small muddy stream, which loses itself in a marsh. The water is not fit to drink, until it is filtrated or otherwise purified.

The trade of Aleppo is now very inconsiderable, in comparison with what it was in the days of her prosperity. There are a multitude of commercial hans, most of which are now unoccupied; which is but too obvious a proof of the decline of trade. Her manufactories also have fallen off in an equal degree. They still weave different sorts of silks; but even this will scarcely yield a profit sufficient to support her laborers.

As a residence, Aleppo presents almost as many advantages, and quite as many comforts, as any other city in Syria. The houses are good, the markets well stocked, and living cheap; and the shops are supplied with every thing that can be found in other cities. Those things which render it an important and interesting station for a mission are, the large number of Christians in the city itself, twice as great as can be found in any other place in the country. The great liberality of the Greek bishop and his clergy, who will welcome a mission among them. There is likewise a spirit of independence in other sects, altogether favorable to missionary labor. Then, by reason of the multitude of Armenian and other merchants who frequent Aleppo from a great distance, it will necessarily

become a grand radiating point, should a strong mission be established there. Books will be required in Arabic, Turkish, Armeno-Turkish, Armenian, Greek, Syriac, Carshuny, English, French, Italian, and Hebrew. The missionary ought to have the gift of tongues, or the capacity to acquire them readily, and for such men Aleppo opens a wide field for enterprise and activity. It may become the centre of a very extensive system of benevolent effort; and it will naturally be the Christian's high way into Mesopotamia and the valley of the Euphrates. God speed the men that go, and bless the churches that send and sustain this mission of love.

Smyrna.

EXTRACT FROM A LETTER OF MR. RIGGS, 9TH DEC. 1840.

Worship of the Dervishes.

THE reader will remember that while on a visit to Broosa, three years ago, Mr. Adger witnessed the dervish worship in that city, an account of which was given at page 235, of the volume for 1839. The scene at which Mr. Riggs was present at Smyrna, described below, though having a general resemblance to the other, is in some respects peculiar.

I have thought you might be interested with a short account of a performance of Turkish dervishes which Mr. Van Lennep and myself witnessed about a fortnight ago. It was the last Friday of ramazan, the Turkish month of fasting. You may be aware that during that month they have their principal religious services in the evening and night. We reached the Teke or chapel of the dervishes, about half past seven, and found them already at their prayers. One of them, with whom we were acquainted, requested us to remain without until the prayers were finished. Afterward we were shown to a small gallery in one side of the chapel, where we took our stand to witness the performance. The room was small, capable of containing perhaps eighty or a hundred persons.

As a part of their prayers, the first chapter of the Koran (which is indeed a beautiful hymn of praise) was repeated many times by the leading sheikh, all the dervishes standing with their faces toward Mecca. After each repetition of it came several prostrations, with prayers rapidly repeated, which I did not understand.

When the regular prayers were finished, the sheikh turned round and facing the rest, cried out, *Bismillahi rahhmani rahhimi*, "In the name of God, merciful and gracious," which they all repeated chanting some twenty times. Then, in like manner, about eighty times *La illah illa 'llah*, "There is no god but God." After this they began to chant slowly and with great appearance of devotion the name of God, *Allah, Allah, Allah*, etc. repeating it about a hundred times, and then more rapidly about a hundred and ten times. During this time they became more and more excited, and soon some of them began to take off their turbans and long outer garments.

At eight o'clock they began to dance. They formed a ring very compactly, by placing the arms of each individual one over the shoulder of his neighbor on one side, and the other under the waist of the person who came next him on the other side; and began to move slowly round the ring, chanting all the while. At first there were thirty-five in the ring, afterwards they formed two rings twenty-five or twenty-six in the outer, and twelve or fourteen in the inner ring, some others having come in. The excitement continued to increase, and with it the rapidity of their movement round the ring. At a quarter past eight they commenced a howling or deep sobbing, indescribable to one who has not witnessed it. It was something as if you should pronounce the name of the letter *a* very deeply in the throat and rather hoarsely, then, drawing in the breath with a sob, pronounce the syllables *ha-he*, accenting the last and pronouncing it on a higher key, still hoarsely and deeply in the throat. With every repetition the head and even the whole body was thrown violently backwards and forwards, or to the right and left. Some were much more violently agitated than others, throwing themselves farther backwards and forwards, and suffering their hair to swing disheveled over their faces and necks. The whole presented an appearance truly demoniacal.

Soon two persons began to beat kettle-drums, and two others tambourines, to keep time. Gradually the time of the step was accelerated until it became as rapid as possible, and it became a mere stamping on the floor, the ring scarcely, if at all, moving around. At a quarter before nine a person was introduced who sat down in the midst and began playing a rapid but unmusical and monotonous air upon a pipe, in its tone somewhat resembling a flageolet.

Toward the close the motions of the ring assumed a freer character, the dervishes touching each other sometimes only at arms' length, and swinging farther to the right and left with each repetition of the word, phrase, or inarticulate sound, which they were repeating. One of the syllables most frequently repeated was *hoo*, that is, he in Arabic, signifying God. It was pronounced very deep in the throat, and with a convulsive effort of the lungs which you would hardly suppose, if you have never witnessed the scene, that a person not deranged could make. It was a perfect howl, and made me involuntarily shudder, though I was in a measure prepared for the scene. The same was true of the mode in which the same syllable was pronounced in immediate connection with the name of God, *Allah-hoo, Allah-hoo*, he is God, he is God.

A little after nine o'clock the ring broke up, and the greater part of the dervishes, as well as of the spectators, went away, after having paid their devotions at the tomb of their patron in the side of the building. This individual established the *teke* and supported the dervishes during his life, and now is reckoned a saint.

But the scene to us most affecting of all remained. A little boy began to chant, and soon a ring was formed of boys from four years old or less to twelve or thirteen, who repeated the dance. There was one little fellow, I should think hardly three years old, I believe he was the son of a sheikh, who, during the whole evening, had been in the midst imitating the motions of the men and now seemed to act as a kind of leader for the boys. The idea of these young immortals being trained up in such abominations is indeed awful. It was to me also a very affecting thought that there were men of respectable appearance present, such as military officers, etc., some of whom had doubtless a good deal of intelligence, who, though not dervishes themselves, stood by and looked on with the appearance of high approbation. "Oh! Lord, open their eyes that they may see."

Greece.

EXTRACTS FROM THE JOURNAL OF MR. KING AT ATHENS.

FROM the extracts given below it will be seen that Mr. King is prosecuting his labors as heretofore, and that from time to time new openings

for diffusing christian knowledge are presented, and that there are indications that some dark minds are gradually becoming enlightened.

May 7th, 1840. Mr. — called a moment at the school-house, and spoke of his feelings, and of his having come to my service a week ago last Sunday. He said he was wandering about, sad and revolving in his mind whether to come to my service or not, when he met — and asked her where she was going, and she replied, "To Mr. K.'s service;" and that this decided him to come, and that the discourse seemed as for him and comforted him, as I spake of meeting our christian friends after death. He said that he had staid away from my service on account of the great opposition of the —, and had kept his family also from coming; but that now he was determined to come, whatever might happen; that he felt the entire vanity of all earthly things, and the importance of being ready for our departure from this world.

11. I visited the prison, called Medrese. For this purpose I got permission of the governor, and told him that I wished to give to the prisoners the New Testament and some other books. Found about seventy-five persons in all, several confined for murder, one priest for the murder of an abbot, one woman for the murder of her husband, several for robbery, and others for theft, embracing one Russian, three or four Italians, and one American, who is a black man from Baltimore. I went around to all their cells and conversed with them, and offered to give them the New Testament to read. About twenty of them expressed a desire to have it. I was much interested in my visit.

In the afternoon I went again to the prison and carried New Testaments and some other books and distributed them among the prisoners who knew how to read. Gave also one or two copies of Baxter's Saints Rest, one Psalter, a few copies of the Pentateuch and of the Prophets, two or three copies of the History of Greece, and a spelling-book for a boy to learn to read. They were all so anxious for books, that the prison seemed to be in an uproar, and I was obliged to desist from giving, saying, If you are noisy I must retire.

12. In the morning I went again to the prison. In one cell I found a man reading aloud Christ's Sermon on the Mount, and several others listening. I counted upwards of twenty, all of whom I addressed on the importance of know-

ing the word of God and of being prepared for eternity.

Finding that one of the prisoners had played away at cards his New Testament, or gained one from another, I went and took it away from him, and rebuked him for playing away at cards this holy book. All who heard me seemed to approve of what I said, and thought it to be a vile thing to use the New Testament in this manner. Several asked me for spelling-books in order to learn to read, and some who knew how to read promised to teach others.

Visited another prison, which is a private house hired because the medrese will not hold all. There I saw George Capodistria, the brother of the late count Capodistria, formerly president of Greece, and others, with whom I spent some time in conversation. Several in this prison begged of me the New Testament, and so I went a second time and supplied them. I visited also the prison where men are confined for debt and for civil offences. There I found a man playing cards, and I offered to give him something better. He seemed a little angry, and when I offered him the New Testament he refused it, and said, "We know our religion from our fathers, and have no need to learn it." For a while he seemed so obstinate that I thought it was in vain to say any thing more. I however made an effort to gain him, and succeeded. I said, I see that my visit, which I intended in kindness, has given you rather displeasure. "Oh no," was the reply. But you do not wish the gospel? said I. "Yes, if you will give me under your hand that it is true," (i. e. sign that it is true!) I replied, My sinful hand may err; but there is a better hand than mine, that has signed it, and his testimony is true. "Ah," said he, "you have caught me," and then turned about, and expressed a great desire to have the New Testament, and when I went a second time he seemed very kind and grateful for the book I gave. These two days have been to me very interesting.

20. I went to visit the prisoners and found that many were learning to read. One soldier, who a week ago did not know the alphabet, I saw reading to-day in the Psalter. On being told that he had learned since I came to visit the prison, I could not believe it. But all testified that it was so. In order to try him, I sent for a New Testament, and opened to Christ's sermon on the mount, and told him to read. He did so, and read, though slowly, the first verse distinctly.

21. After breakfast I went to see the prisoners in the prison. Took Mr. — with me. Conversed with several, especially with one who is condemned to death for having been engaged in robbery. He is about twenty-two or twenty-three years old. He came down from the mountains and gave himself up to the authorities, with the expectation of being pardoned. I read to him what Christ said to the penitent thief on the cross, and exhorted him to look to the same merciful Savior. He has a spelling-book and is trying to learn to read, but says he cannot. His body, he says, is here, but not his mind; and that he is thinking all the time of their taking him out to put him to death. Poor young man! Conversed with others and endeavored to make them leave card-playing and try to learn to read. Gave a spelling-book to a woman who begged it of me, in order to learn to read in the prison. In one cell I saw, I think, six persons occupied in learning to read.

30. This morning I went by appointment to the prison, to meet there the king's attorney, or vice-attorney, Mr. B., who went with me from cell to cell and conversed with the convicts, and urged upon them the importance of learning to read, and of reading the Scriptures and other good books which I gave them; and told them to leave card-playing. He observed to me that he would try to get an order for cards to be prohibited in the prison. He seemed interested in his visit to the prison, and just before leaving he said, "It is good to go to the house of mourning, as David saith." I found one Italian, who at first had been unwilling to give up card-playing, reading the New Testament in Italian, and I said, Do you now play cards? and he replied, "No, I have now so much relish for this book that I do not wish for cards and have laid them aside." Two or three, who had before appeared unwilling to learn to read, after hearing the attorney recommend it, expressed a wish also to begin to learn, and asked me for books.

After leaving the medrese, I went to the other prison, where I found three or four playing cards. I reproved them, and they immediately laid aside their cards and seemed ashamed and expressed a determination not to play any more.

31. Sabbath. Before breakfast I went to the prison, and conversed some time with the young man who two or three days since was condemned to death.

Eight or ten others were present in his cell. He spoke of the injustice of his sentence, and I directed him to Christ, who was unjustly condemned, and who said down his life voluntarily for our sakes, and prayed for his murderers. While I spoke the tears seemed to come in his eyes. I am told that he heard his sentence pronounced with the greatest indifference. Two or three other prisoners solicited books for the purpose of learning to read.

September 27. Preached from Matthew vii: 13 and 14, and had a very good audience. One priest has been to my service now two or three Sabbaths. To-day a student, who was formerly in my school, I should think three or four years, and who generally attends my morning service, told me that he intends to study theology for the purpose of learning what is true. He also wishes to come to me two or three times a week to be instructed in the prophecies.

October 16. In the evening the exegetical class assembled and I gave a lecture, as a kind of introduction to the prophecies in general.

20. In the evening I gave a lesson to my exegetical class. All seemed instructed. It is an interesting class. All seem intent on learning the truth.

26. As I was walking out I met an Arab of Mount Lebanon, to whom some months ago I gave an Arabic Bible or Pentateuch. He stopped and said to me that he had been reading that Bible, and he perceived from it that the worship of images was wrong, and that we are right in our religion; and he said he wished to call and converse with me a couple of hours.

November 28. Towards evening I walked out and met Mr. —, who walked a little distance with me, and spoke of the bishop of —, who he said would like to see more of us, but was afraid; "and so I," said he, "for certain reasons, think best to keep at a distance from you for the present, and by and by we hope to have more intercourse with you." I was much struck with this remark, coming as it did from a very intelligent, influential man. It seems to me as if the Spirit of God was working something here, and that by and by it will appear and be glorious. I told him, that if the priests or bishops here could see my heart and know how I actually felt towards them, they would have but little reason to be angry with me, for that I had true sorrow of heart and pity for them.

Southern Africa.

LETTERS FROM MR. GROUL AT UMLAZI.

Visit to Umpandi—His character—Mission in his Country desirable.

It will be borne in mind that Umpandi is the reigning chief of the Zulus, in the place of Dingaan, who was driven from the country by the Dutch immigrants. Writing 22d October, 1840, Mr. Groul remarks—

In my last letter, written about a month since, I stated that difficulties between Umpandi and the Dutch had till then prevented my going into the Zulu country. At the last sitting of the Volksraad, they had become pretty well satisfied that the men who had been sent into the Zulu country as ambassadors for the government, had been roguish, and seized upon that opportunity to get cattle for themselves. Accordingly two trusty men from their own number were commissioned to go in, for the purpose of learning the truth. These men invited me to accompany them, with my interpreter, which I was glad to do.

I left home October 6th, and passed by Ginani. Most of what I had heard was confirmed by calling there. The combustible parts of our buildings had been burned. Parts of my books and boxes I found outside, signifying what fate they had met. I found no people nearer than two miles, and only one village as near as that. The death-like silence was broken only by the wild animals darting occasionally out of the long grass, or the shrill notes of the insects. The sight of my eyes affected my heart, and the gloom that came over me was only dispelled by hours of reflection and sleep. Leaving Ginani we travelled the road I had been accustomed to. We found Umpandi about four hours with the waggon from Magunglulu, and ten days from Port Natal.

Umpandi had by report known something of missionaries, and was prepared to give me a welcome. He was glad that I had come, and without hesitation gave me permission to come when I pleased into his country, and to stop at his place, or at any place in his country where I chose. He said he would let me have plenty of men to help me build, and that he would make me a large house.

I found Umpandi perfectly accessible, free, and familiar. He appears a plain, honest man, and altogether disposed to

remain upon good terms with the whites. I think him inferior in natural talents to Dingaan. Returning home we came what is called the lower road near the sea-coast. Our object was to see if we could not shun several very bad hills. We designed also to pass by Temba, the station formerly occupied by Messrs. Wilson and Venable, but our guide, not being sufficiently familiar with the way, led us, before we were aware of it, about an hour with the waggon from the station. We, however, saw the captain of that regiment, who treated us with kindness and attention, as also his people. He spoke in the highest terms of the missionaries, and inquired if he was not to have some at Temba. Multitudes of people from the surrounding villages followed our waggon a mile or two, inquiring which the missionary was, and when they were told, their expressions of pleasure were such as are seen only on special occasions. Our journey was in all respects pleasant and prosperous. We were absent but twenty days.

A marked change has taken place among the Zulus. The king understands that his existence depends upon keeping upon good terms with the whites, and of course he and the people treat white men with respect. I saw none of that haughtiness that was so visible when I was before in the country. The people see and feel that they have more than their equals close by them. The cry for presents was neither imperative nor importunate, as it was formerly. Umpandi exhibited no signs of displeasure when he learned that he was to have no present.

Since my return I have said to my brethren that so far as can now be seen, the way to the Zulus is fairly open, the king and people being willing, if not desirous, for missionaries; that so far as we could judge, all out-standing difficulties will be speedily and amicably adjusted between the Boers and Umpandi; that the deputation believed that there would really have been no apprehension of difference between the two parties, had not the men who had before been sent to Umpandi from government, served their own selfish interests, instead of the government; that there appears plain evidence that these bad men have already exerted a decided influence against good order and virtue; that there is good reason to believe that, in one way and another, these men, in spite of all vigilance, will continue to exert this same influence, one of these same men having taken a place and has now moved to it

on the Umtogola river; that I think, if we do not have a place in the country immediately, it will require time to live down the influence that is now getting up there, and perhaps the door may be shut against us, either by prejudice on the part of Umpandi, or by new difficulties that may come up between him and the Boers; that the expense over what it would be for me to remain here, will be but trifling. These things have made out a case so strong in my own mind, that I have recommended to the brethren that I obtain permission, if I can, from the Dutch authorities, to proceed immediately with my family to Umpandi's residence and commence in a cheap way a temporary residence, at least, notwithstanding the rainy season has now commenced, and we must go alone and be subjected to various exposures and privations. I trust as well as hope in God, that he will help us, making our strength equal to our day.

With these considerations before them, the brethren have unanimously and cordially recommended, if the authorities will allow it, that I proceed in that course, believing that, so far as can now be seen, it is the hand of God leading, and if so, he will lend the helping hand to execute. We are aware that the undertaking is one that will expose us to hazard as well as hardship, but we hope that we shall soon have help in laborers as well as pecuniary means. Should things remain for a time as they now appear, and we can succeed in averting the bad influence of unprincipled whites from the Zulus, we shall say that the whole field is white for the harvest; and as I suggested, I think in May last, there are two important tribes of people just upon the Zulus, north, the chief of one of them, we hear is anxious for a missionary already.

In justice to the whites here, I ought to say that I know many individuals of influence who not only deplore any bad influence, that may be exerted upon the natives, but cordially sympathize with and help us in our labors for their good. The government also, I think, is decidedly in favor of having them civilized and christianized.

Writing on the 5th of December, Mr. Groult adds—

I am unwilling to say or think that the government wish to hinder the spread of the gospel, but they appear to think that all is not quite ready yet. Another reason, perhaps, why I have not received an

answer to my last application, may be that at the late sitting of the Volksraad, the exciting question was up whether they would send an army against Inapai, a Kaffir chief near Faku. It is said that Inapai has taken some of the Boers' cattle and horses, and they are going to chastise him. The army has now been gone a week. What the result will be we wait to see. That life will be lost appears certain. That the Boers will make as easy a job of it, as they did with Dingaan, is not certain, for the Kaffirs have some horses and guns and can use them. We think our prospects as good as they have been, at least, though things are yet in a forming state. What will become of the Dutch here is yet a question in every body's mind. From a paper that we occasionally get from the Cape, we see that the subject of colonization in South Africa, as well as in other places, is receiving considerable attention, and that important men are interested in it; and we think there is, at least, a fair probability that the time is not far distant when we shall have a change of government here.

Mr. Lindley will probably say to you that he is expecting to leave the camp near Umlazi about a day's ride with the waggon, where he expects a town anticipating permanency is to be commenced, and where he designs to begin not only his ministerial labors, but also a school, which he hopes may at no distant period assume a more elevated character.

We are all usually well and happy. I feel quite at home in Africa, though I have not yet got a home.

GENERAL LETTER FROM THE MISSIONARIES, DATED UMLAZI, NOV. 5TH, 1840.

Arrangement between the Boers and the Zulus—Openings for additional Missionaries.

In a letter written in April last, it was mentioned that the Volksraad had granted Umlazi and Ifumi for stations to be occupied by the people in this quarter, but that it was not decided how those living between the Umkumazi and Umzimkulu rivers should be disposed of. The grant of this place and Ifumi has been confirmed by the raad at a recent sitting. A tract of country near the Kuahlamba mountains was also appropriated some time ago for the remainder of the people, or those living along the coast between the above mentioned rivers and those more interior; but it

was soon found to be impracticable to get them to settle upon it, and we believe that the plan is now abandoned altogether.

It is the wish of the Boers to retain as many of the people as they need for servants, and each Boer is allowed to have five families upon his farm; but after all are supplied with this number, there will doubtless be an overplus of several thousands, for whom no provision is as yet made, except the grant of the two places above mentioned, which will scarcely be sufficient for the accommodations of those living in their immediate neighborhood. The remainder of the people will probably be required soon to leave the places they now live upon, but how they will be disposed of we are not able to say. We think it probable, however, that one or more places will be given for those living upon the coast, not far from the Umzimkulu river, and one or more for those more interior. This plan is favored by the more intelligent among the Boers, seems to be the most feasible one yet proposed, and will be most satisfactory to the natives.

The native population of this region has very much increased during the past year by the influx of Zulus and other people from the east side of the Tugela. So far as we can see they are to remain in the country, located among the farmers and upon places appropriated for them. In prosecuting missionary labors among these people the only method seems to be to establish stations at their places, and confine our efforts principally to those living upon them, and in their immediate neighborhood. Most of those dispersed among the farmers will be out of the reach of our direct influence. The places already granted may probably accommodate 1,000 or 1,500 each. The number to which the missionaries located upon them will have direct access will probably be 1,500 or 2,000. If larger places are granted for the remainder, as is proposed by some, the field of the missionaries located upon them will be proportionally greater.

The expense of erecting stations upon these places need not be very great. We do not propose to have farmers and mechanics sent out, or to employ any expensive secular influences. All that will be required is a missionary for each station, suitable buildings for his accommodation, and a meeting and school-house.

This field we regard as important and interesting and as presenting strong

claims upon the attention of the Committee. In population it is probably equal to two thirds of the Zulu country. The manners, customs, and language of the people are the same as those of the Zulus. They are accessible. They confide in the missionary as their friend, and readily listen to his instructions. The gospel may be preached to them, their children may be gathered into schools, and all the means necessary to elevate and christianize a heathen people may be employed with the countenance and favor of government, and the good wishes and prayers of many intelligent and pious persons among the Boers. With the ordinary blessing of God upon efforts for these people, we may hope and expect that they will become enlightened and christian, and that agents will be trained up in the schools to aid in disseminating the gospel throughout the land. But if they are left to themselves, we see no prospect for them but dispersion and ruin. Without teachers to instruct and befriend them, and exposed to the evil example and influence with which they will come into contact, we may reasonably suppose that such would be their fate. If any thing is to be attempted in this field more than is now doing, we feel it very important to begin as soon as possible. We need not wait until the people are located. They are now accessible and need our assistance in getting settled.

There are many people living in the vicinity of Ifumi who will probably be required to remove upon that place as soon as they have harvested their crops in February. It would be very desirable to have a missionary there when the people begin to settle upon the place.

Upon the coast between the Umkumazi and Umzimkulu rivers, there are three communities of natives not far distant from each other, containing a population of from 500 to 1,000 souls each. If a missionary was devoted to them, he might commence labors with them immediately. Two or three additional men might be advantageously employed among the people living a little more interior near the sources of the rivers. By commencing now with these people, it seems to us that much might be done in securing for them eligible locations, and in laying a foundation for future usefulness and success.

In view of the facts and circumstances above stated, we would earnestly recommend the Committee to send out four men to occupy the openings in this region, and one to be associated with Mr. Grout in the Zulu country.

Madura.

LETTER FROM MR. SPAULDING, DATED
OCT. 12TH, 1840.

Changes and Improvements in Southern India.

Mr. Spaulding, it will be borne in mind, is connected with the Mission to Ceylon, and when the extension of that Mission to the Tamul people on the adjacent continent was in contemplation, he by appointment passed over and made a tour into Madura district, to ascertain the desirableness and feasibility of such a measure. This tour was made nearly seven years prior to the date of this letter. Having recently visited Madura again, Mr. Spaulding gives the following account of the changes and improvements which have been made during the interval of seven years, as they fell under his observation in his second journey.

If we except two schools and a catechist, under the direction of the Propagation Society, very little, excepting the occasional preaching or distribution of tracts by missionaries while travelling through the country, had been done by way of making known the gospel, in the district of Madura. Even the roads through the land were mostly such as nature had made and the people from ancient time had travelled.

On my present tour, when I arrived at Tondy with Mrs. Spaulding, the first improvement I noticed was a very pleasant and convenient bungalow built by the collector, Mr. Blackburn, which we were allowed to occupy, and where we spent the Sabbath. Early on Monday morning we left for Sevagunga where Mr. Cherry is stationed. My attention was again called to improvements by the government. An excellent road with good bridges is almost finished from Tondy to the town of Madura, on each side of which young trees are set out so near each other (say ten feet apart) that they will form quite a cool and refreshing shade for travellers, a privilege to man and beast which no one can appreciate who has not been in a burning mid-day sun on the plains of India.

Another improvement since my former visit is the repair of tanks, from which the cultivated lands were irrigated. These are formed on the gently sloping surface, by a large mound of earth thrown up so as to form a basin, from two to six miles in length, which is generally filled by the rains from the hills, or by a stream

of water turned out from the river. In this way cultivators are able to secure a harvest in the dry as well as rainy season. Within six years these two sources of profit, good roads and good tanks, have been greatly increased, so that the revenue in some parts is more than doubled. These facts, though somewhat foreign from the immediate cause of missions, form an interesting feature in the future prospects of that people, and to me are exceedingly interesting.

When I went over before, our boat was blown out of its course by the strong wind, and Mr. Hoisington and myself were obliged to walk about seventy miles in the sun by day, and with no rest house by night. Now we had good conveyances and good rest houses and mission houses and pleasant gardens through our whole tour. Then there was no missionary station nor a christian teacher within the district. Now there are five stations and nine missionaries who have under their care about eighty native free schools and four English boarding schools, all of which are in a very interesting and flourishing state, and fifteen or twenty native assistants of very good promise. Each missionary has a very extensive and encouraging field and enough to do. Most of the brethren have made good progress in the acquisition of the Tamul language, though some, through diffidence, are deficient in the practical use of it.

After having given some further particulars respecting the manner of conducting the missionary stations and their general aspect, Mr. Spaulding adds—

The difference to my own feelings is almost like a dream. Like the enchantment of your "American West," where forests disappear and cities shoot up as by magic, a high way is there, the way of holiness is commencing, "the eyes of the blind are opened, and the ears of the deaf are unstopped." The wilderness and the solitary place are glad for your messengers; and as I meditate on these things I cannot forbear to call out, "Strengthen ye the weak hands, say to the fearful heart be strong, fear not." Yea, I might quote all the thirty-fifth of Isaiah with a glow of confidence in favor of your Madura mission.

Our labors as a mission in Ceylon are not in vain, and yet we cannot speak of any special gifts of the Holy Spirit. Thirty-one were added to the church at Batticotta at their last communion at that station.

QUARTERLY REPORT OF MR. POOR, AT
MADURA, JUNE 30TH, 1840.

*Training Ministers—Efforts to Diffuse
Useful Knowledge.*

REMARKING on the several classes of persons brought under the influence of the school system, and the comparative advances made by each, Mr Poor says—

The schoolmasters, as a body, have been longest in connection with the mission, but are babes in useful knowledge, compared with the monitors, some of whom have been under christian instruction for more than three years. All these monitors might advantageously be employed through the day as teachers in the schools; but the importance of maintaining their present relative standing is so obvious, that they continue to spend one third of their time in study on the mission premises. The first class, or assistant teachers, are in attendance from ten to one o'clock, and the second class, or monitors, are in attendance from three to six o'clock, P. M. The number in the former class is eighteen, and in the second twenty-one. The attainments of these monitors may be regarded as the maximum to which instruction has been imparted through the medium of the Tamul language. A majority of them are doubtless depending upon the mission schools as the means of support. Should there be a demand in the villages for mission schools, or should we have funds for extending our operations to distant places, or should the Spirit of God be imparted to these youths, they will become efficient helpers in the work of the mission. The desideratum at present is to show, by actual experiment, to what extent they may serve the cause of christian education in this city. It was mentioned in a former report that the training of monitors, especially in a city, is preferable, in some important respects, to instructing an equal number in a boarding school. Aside from the immediate service they render, as teachers in the school, they exert a salutary influence upon the schoolmasters, and provoke them to learn many things. But what is of still greater importance, they are a medium of access to the inhabitants of the city at large, to whom they communicate many of the new and surprising things they learn of the missionary. By this means truth and error are brought into immediate contact and a spirit of inquiry excited. Many occurrences of the last six months have furnished pleasing

illustration of this view of the school system, particularly of the monitorial class. These same occurrences suggested to my mind the expediency of relinquishing, in the present embarrassed state of our funds, the small boarding school which was commenced under my care at the close of the last year. The proposal for suspending the school was sanctioned by the mission at our last quarterly meeting, and the few children, five in number, were sent, together with their teachers, to the boarding school at Tirumungalam.

Adverting to the importance of having useful knowledge more widely diffused among the mass of the people, and the facilities which the plan of noticed above, of giving special instruction to the more forward boys in the free schools, furnishes for accomplishing this, and at the same time the embarrassments which these youths feel while maintaining their new views in the presence of the subtle advocates for old errors, Mr. Poor proceeds—

Of the truth of this I shall presently give some pertinent illustrations. The difficulties which truth, whether relating to science or religion, has to encounter in making its way and producing convictions in the mind are immense. We teach new truths on these subjects to the best advantage in English. But when the native youths who are studying this language report the strange things they are learning, it is supposed by their countrymen that these wonders are part and parcel of the English language, with which they have little concern; that although, for example, the moon is much nearer to the earth than the sun, in English, it is not so in Tamul. The difficulties are almost equally great, when these subjects are translated into the native language, and thrown out upon the community by a gratuitous distribution. That these publications may be brought into profitable use, there must be some whose business it is to seize upon occasions that offer for rousing attention, and for using the appropriate means for insuring conviction. This view of the subject may be illustrated by the recital of a few particulars that have occurred within a few months past.

1. The absurdities of the puranic systems of geography and astronomy are so palpably great, that there was an increasing disposition among a certain class to deny that those dogmas are now believed by the people to be true. But, as though to render us assistance in the argument,

there have been made, within a few months, two superb inscriptions, of an immense size, and at great expense, upon the two opposite walls of the marriage mundapam, or chamber, in the interior of Minatchi's temple. These new and splendid paintings, of course, attracted the notice of the whole city, and of multitudes from abroad. This then was the favorable time for presenting views of the European systems in the way of contrast. This I was enabled to do by employing the same artist, first, to procure a fac simile of his paintings in the temple, though on a small scale; and then, to draw and paint what we have to present in the way of contrast. Under these circumstances, and with such helps, I was able, to some good purpose, to introduce these subjects as a branch of study, first, to the class of monitors, then to the schoolmasters, and through them to the most intelligent portion of the community. One of the most glaring points of contrast in the two systems is the relative position of the moon—the one system placing the moon at twice the sun's distance from the earth, and the other placing the sun four hundred times the moon's distance.

Annular Eclipse of the Sun.

2. Before this subject was entirely lost sight of, we were reminded of the near approach of an annular eclipse of the sun, which happened on the 3d of March, 1840. This furnished an opportunity to the community at large for getting sight of the moon under circumstances favorable, 1st. For identifying it to be the moon; 2d. For seeing that it is situated between the sun and the earth, and consequently nearer to the earth than the sun, instead of being twice the distance; and 3d. For ascertaining that the sun was eclipsed by means of the moon's passing over its disk, and not by its being caught in the jaws of a huge serpent. In prospect of the rare phenomenon of an annular eclipse, diagrams were prepared, illustrating the general theory of eclipses, and some particulars of the eclipse soon to be witnessed, and with special reference to the three points above mentioned. These diagrams were made a matter of study by the schoolmasters and monitors, and consequently by many others. At the time I formed an acquaintance with several brahmins and other individuals in the city, who wished to satisfy themselves on the points presented for inquiry. It was a new idea to them that eclipses happen

only at the time of new and full moon! It was therefore one distinct object of inquiry to ascertain where the moon would be at the time of the approaching eclipse. For several days previous, its course was watched, and it was seen to be approaching the sun's place at a certain rate daily. This is probably the first time that the thought occurred to the minds of the people to ascertain by actual observation what becomes of the old moons. From what they saw, it was credible that the moon might have been in conjunction with the sun by the time the eclipse began. Their previous notions, however, that the moon is farther distant from the earth than the sun, wholly opposed the admission of the fact that the moon could obscure the sun, at the time of the eclipse. This very plausible objection to the new theory of eclipses presented to them, suggested to my mind the importance of bringing a class, or rather a succession of classes, under a scientific course of instruction, that the point in dispute and many others of a similar nature may be set at rest on a firm foundation.

It still remained an interesting question whether at the time of the eclipse they would be able to satisfy themselves by means of smoked glasses that they actually saw the dark side of the moon. The eclipse at Madura was not annular, of course, less favorable than could have been desired. It was stated, however, and illustrated by a diagram, that it would be annular to the inhabitants of a tract of country 300 miles northwest of Madura. The day of the eclipse was a remarkable one in its bearings upon our school operations. At the time of the greatest obscuration of the sun, which was a fearful moment to many, a company of brahmins and some others came to the mission-house, evidently feeling a little chafed by what was in progress. They denied that an eclipse of the sun could at any time or place be annular, and they proposed that we should write by post to some persons in the country specified at the northwest, that we might have their testimony on the subject. I fully approved of their suggestions, and promised to comply with their request; but as they did not make their appearance again, no inquiries were made. In consequence of what had been previously done in preparing for the occurrence, the attention of the people was extensively awakened to the subject, and many were induced to make use of their own senses in accounting for the eclipse. Their thoughts and conclusions were various,

but such as to awaken a suspicion that they may have been misled on the subject, and such also as to increase their confidence in the missionaries, as competent teachers of science, if not of religion. All interested in the subject will be better prepared by what has recently taken place, to make further and more satisfactory observations in time to come.

Various Errors in Astronomy.

3. It has been with me a subject of inquiry from the time of my coming to Madura, to ascertain whether certain palpable errors on the subject of astronomy which were current at Jaffna, obtain also in this part of the country. This is found to be the case. For example, a few months ago, at a time favorable for obtaining a view of the planet Mercury, I made inquiry whether any one could identify that planet in the heavens. The uniform reply was, that that planet is not visible in this age. In proof of this a brahmin adduced a Sanscrit verse, affirming that when Mercury became visible, the world would be darkened. I then took some pains to point it out, both in its direct and retrograde course, when near, and at its greatest eastern elongation. It awakened, however, but little attention. But few of the schoolmasters took the trouble to come to the mission-house, though repeatedly invited, for the purpose of having it pointed out to them. I succeeded, however, in rousing attention. Near the time of its next appearance, on the west of the sun, I offered a premium, to the monitors and schoolmasters, of half a rupee to the person who would first report to me that the planet had made its appearance; and at the time gave them the necessary directions for making the observation. Though I was upon the look-out for the appearance of the planet, I did not discover it till it was pointed out to me by one of the schoolmasters, who received the promised reward. From that time to the present the said schoolmaster has claimed a peculiar property in the planet, though doubtless he has been well laughed at by many for supposing that such a man as he had seen Mercury. It so happened that this planet would pass and re-pass the planet Venus, in the course of a month. This circumstance suggested the expediency of preparing a diagram for the purpose of representing the movement of the planet for one month, in such a manner that it might be identified by any one who would use his eyes. This has had the desired effect. The planet

has been extensively seen, but is denied by many to be Mercury, though its situation and movement in the zodiac correspond with what is stated in the Tamil calendar. The principal objections to its being Mercury is that the world is not darkened, as the Sanscrit verse declares. My resolution of this difficulty is that the credit of the verse may be preserved, if we will understand by it that it is the brahminical world that is to be darkened.

The people here are in the same error, as in Jaffna, in regard to the time of the solstices, it being supposed that the sun continues its northern declination till the first day of July, according to the Hindoo reckoning, which is the 14th of July, in the European calendar. Also that it continues its southern declination till the 12th day of January, which is the first day of the month in the Hindoo calendar. This error has been pointed out to the class of monitors, and to some others, by noticing the length of the shadow of the dial post, that it increases in length from the 21st of June, up to the 21st of December, and then gradually diminishes again.

I have found no one who had any correct idea as to the time of the equinoxes. Those who are most highly esteemed by the people, as having a knowledge of astronomy and astrology, keep themselves entirely aloof from us and studiously avoid all intercourse. But I am extending my acquaintance with persons of a second grade, by whose assistance I am able to ascertain, to some extent, what those know, or rather do not know, who are in the highest repute. In illustration of this remark, the case of a mohammedan schoolmaster, whom I have recently employed, is in point. He offered his services as a schoolmaster, having been long employed in that capacity, and expressed a wish to obtain some information on astronomy, of which he had a slight knowledge. It would seem that his father had a knowledge of this science, and had imparted some instructions to his son, which had been the means of awakening a desire to know more. He showed me two diagrams representing the twelve constellations of the zodiac and the twenty-seven lunar mansions. He was able to tell in what constellations the several planets then were. On inquiring whether he was able to identify in the heavens these constellations or planets, his reply was that he could not; that he had long sought this information in vain of many brahmins who professed to have a know-

edge of these matters. We then went out, it being in the evening, and took a view of the heavens. We had a fair view of six of the constellations and two of the planets. He had previously told me that Jupiter was in libra and Saturn in scorio. When I turned his attentions to the particular form of the clusters of stars, from which those constellations derived their names, and also pointed out the two planets, which were readily distinguished from the fixed stars by their clear and steady light, the man appeared to be as highly delighted as if he had found great spoil. He was fully satisfied by what he saw, and by what he knew must be the relative situation of these constellations and planets, that he had now, for the first time, identified those interesting objects, with the names of which he had long been familiar. He has visited me several times since, to take further views of the heavens and to make inquiries. He is a man about forty-five years of age, is of a docile spirit, (a rare trait of character in a Mohammedan,) and has a school of thirty children, whom he instructs in the Hindoostanee language. Though he speaks Tamul, he is not competent to teach it. I have therefore appointed one of the best from the class of monitors as a teacher in the Tamul language and in christian lessons. Such a school has long been a desideratum in the city. The teacher is a man respected by those of his own community, and stands on higher and more independent ground for receiving instruction on many important subjects, than the benighted heathen schoolmasters. Instead of excusing and covering the errors of the brahminical system, he will aid to the extent of his knowledge in exposing them.

Connection between Errors in Science and Religion.

I might adduce other facts illustrative of the point under consideration, that is, the importance of making a practical use, on a larger scale than can be done within the walls of a seminary, of those facts and principles of science which are utterly subversive of the popular superstitions, but which at present are known to but very few. In presenting this view of the subject, I am fully aware of the objection, that we were sent hither to preach Christ and him crucified, and not to teach science. My reply to this, not as a matter of theory, but of practice, is that the one is auxiliary to the other.

In our present situation, science is, to a greater extent, the handmaid of Christianity, than it is in Christendom where the claims of Christianity are known and admitted. Our great difficulty, as I have often stated, is in securing a hearing for the delivery of our message. How shall we arrest and secure attention? We can neither work miracles, nor speak with other tongues; nor is this necessary. We have substitutes for these miraculous means, with which none have reason to be dissatisfied, viz. 1st. The nature and bearings of our whole system of missionary operations. This is seen and acknowledged by the heathen to be a system of charity of a high order, and which cannot be satisfactorily accounted for, but by admitting the truth of Christianity, inasmuch as we strenuously deny the doctrine of merit. 2d. We have the advantage of the press. And 3d. We have the means of showing that we are competent teachers in those branches which the people most highly notice, by which means we secure their confidence in us, as teachers of a new religion. The natural inferences in the mind of a Tamul man, who is disabused of his errors and obtains from us a knowledge of new truths which he values, are, 1st. If our wise men have told us of earthly things which we see to be false, how can we believe them when they tell us of invisible things relating to other worlds. 2d. If these new teachers are competent to teach even our wise men, should we not give them a hearing on the subject on which they are most anxious to impart instruction? A Hindoo, on looking through a smoked glass and seeing what he believed to be the dark side of the moon, exclaimed, "Now I believe the christian religion is true." Though the reasoning of this man was very fallacious, it indicated a truth, on the subject in hand, of no small importance. A remark, however, made by an aged schoolmaster, at the close of our last semi-monthly meeting, was more truly correct and more to the point. Formerly, said he, it was a question whether our shastrees (men of learning,) would ever abandon their learning and hearken to the padres, but now the padres have taken away that in which our shastrees boasted.

A wide door is now open for preaching the gospel in all parts of the city, and a moral change is evidently in progress in the minds of the people, of which they are but little aware. This may be the subject of my ensuing communication, if the Lord will.

LETTER FROM MR. W. TRACY, DATED AT
TIRUMUNGALUM, 2D JULY, 1840.

Quarterly Report July 1st, 1840.

ALTHOUGH the past quarter has not been distinguished by any remarkable event, several circumstances, small in themselves, have led me to hope that the gospel is winning its way among the people. A few weeks since a man from a distance of forty miles to the southwest called at my house. He was a man of respectable appearance and rank in society, and was more than usually modest and prepossessing in his manners. He was a Christian, and the only one in the village where he lived, but said that many of his heathen neighbors were desirous of knowing more about Christianity. Within a distance of three or four miles there were as many as eight or ten families of Christians, (who were, I suppose, formerly connected with the mission in Tinnevely,) but at present they have no means of educating their children, as most of them are poor; and the object of his visit was to seek the establishment of a school where the doctrines of Christianity might be taught, instead of the polluting fables of heathenism. He urged his plea with earnestness, but not with the boisterousness of a man desirous of filling his own pockets under the guise of an interest in Christianity; and when I told him that his request could not be complied with, on account of his distance from us, his sad countenance spoke volumes in favor of his sincerity. I could not help feeling an interest in the man and his object. He was pleading for his children, and apparently with some of the feelings of a christian parent, he was begging for the means of saving them from the polluting influences of heathenism, with which they were surrounded, for the means of qualifying them for usefulness in the service of God; and yet from necessity he was denied. My heart was pained, as I gave him a few books and said, God help you. I can do no more. May the great Shepherd himself watch over these scattered and defenceless sheep.

As one evidence of a change of feeling in favor of Christianity, I may mention the case of a village where we have been desirous, from the commencement of the station, to establish a school, but have been uniformly and promptly repulsed. About a year ago, a young man in the village, who taught six or eight scholars, attended one of our schoolmasters' meetings, and desired a few books

to teach to his boys, which he said he thought he might do, though the people would not allow the missionaries to have any control over the school. After teaching the books then given, he applied for others. About two months ago he requested that his school, now considerably increased, might be placed under my care; and soon after the old schoolmaster of the village, with several other persons, came and made the same request in regard to another school, so that now I have two schools where a short time since I could gain no admittance.

In Tirumungalum the same change has been going on. A few months since, a great point was thought to be gained when the children of the schools were induced to come once or twice a month to the verandah of our houses for examination. Even then some scholars were removed through the fears of their parents. Now all the children attend meeting regularly every Sabbath. This attendance has been entirely voluntary, as no requisition of the kind was made of the schoolmasters, nor did I offer any reward to the scholars as an inducement for them to attend. They appear pleased to come, and no objection is made, so far as I learn, on the part of their parents. Nine months ago, perhaps within that time, a requisition for our common schools to attend our Sabbath services would have been the signal for disbanding them. This is the Lord's doing and it is indeed marvellous in our eyes.

The attendance of the schoolmasters has been equally voluntary. In most cases not a word has been spoken on the subject, yet all attend regularly, some from a distance of three miles, some from four and some from even five miles. Some of the most intelligent of these have acknowledged, though not directly to myself, that they often leave the meeting satisfied of the truth of Christianity and determined to practise its precepts; but as soon as they mingle again with their companions their good resolutions are forgotten, and they go on in their old ways. Still it may be hoped that some word of truth will, by the blessing of God, be received into hearts prepared by divine grace, and will bear fruit to everlasting life.

The boarding-school under my care has increased to seventeen scholars. A considerable part of these are children of native christian parents. They come from Madura, Palamcotta, and Tanjore, and exhibit considerable acquaintance with the Bible. A number had made some progress in English before coming

here. They are boys of good promise and will, I trust, become ultimately useful assistants in the work we are laboring to accomplish. I fear, however, that none of them have yet become transformed by the renewing of their minds, and most earnestly desire your prayers in their behalf.

Quarterly Report October 1st, 1840.

Writing 1st October, three months later than the date of the foregoing letter, Mr. Tracy adds—

Preaching on the Sabbath has been well attended, so that my hall where the meetings have been held in the afternoon has become too small to contain the congregation with comfort.

My common schools have continued in a flourishing state, and an evident increase of light has been obtained by some of the teachers. At the annual festival for the worship of Puleyar in the schools, my principal schoolmaster came and wished to know what he should do. He did not expect, he said, to obtain permission to make an idol in the school-house, as was common in Tamul schools; but as others would keep the feast, he feared that he should lose his scholars, unless he complied with the custom. I replied that I had less fears than he seemed to have, but though it was as much my wish and interest as his, to keep the school in a flourishing state, I could not consent to have all my instructions contravened by allowing an idol to be made and worshipped in the school, and that I was prepared for any consequences which might result from my determination. But to prevent any unpleasant feeling among the children, at being deprived of their holidays, I told him I would myself make a feast on the same day as that of the idol. On the appointed day the children from two schools in the village came to my house, fifty or sixty in number. After a large part of them had repeated a hymn, founded on the passage "One thing is needful," which had been given out to them, the children were examined and instructed on the folly and wickedness of idolatry. Books suited to their capacity were given to all, and to crown the whole, fruit, sugar, parched peas, etc., were given to each one. They all exclaimed with one consent, "It is much better than making mud Puleyars and casting them into the river." Judging from appearances it was one of the happiest days they had ever seen, and I

trust good was done, without, so far as I know, any counterbalancing evil. The whole expense of the feast, exclusive of books, was half a rupee, or about twenty-five cents.

The boarding-school contains twenty-one boys, most of whom are making good progress in their studies and I have some reason to hope that a few are seeking that wisdom, the beginning of which is the fear of the Lord. One little boy, seven years old, the smallest in the school, and from a heathen family, asked me some time since to baptize him. I sent him away with some slight remark, as I supposed it a mere childish notion, which had arisen from his having seen the children of the mission families baptized. After some time he came again with the same request. I asked him why he wished to receive baptism? He replied that he was a sinner and wished to be born again, that he might become one of God's children—with other remarks of the kind. A few days afterwards I called him and repeated the same questions, to which he replied as before. You told me, I said, that you wished to be baptized, so that you might be born again and become a child of God. Do you think that by receiving baptism you will be born again? He replied, "If I hate and forsake every sin, and believe in Christ, and pray to God, and he gives me his Holy Spirit, then I shall be born again." But you are a little boy, and if you become a Christian, your friends may persecute you and tell you that you must forsake the Lord Jesus Christ—what will you say when they do so? He answered by a single, but very emphatic Tamul word, "I will not." But are you able to do this by your own strength? "If God give me his Holy Spirit and I pray to him, I shall have strength." Do you commit sin now? I asked. "No sir." Do you never tell lies? "No sir, not now—when I was a heathen I told lies, but none since." Do you never get angry? He hung down his head as he acknowledged that sometimes he did get angry. Well do you pray? "Yes sir every day." How do you pray? Do you repeat a prayer you have committed to memory? "I pray with my whole heart." What do you ask for? What do you wish above all other things? "That God would give me a new heart and make me his child." After other conversation of a similar nature, I knelt down and prayed that the Great Shepherd would make this dear child one of his flock. Before rising he also poured out his heart in few and simple, but most

appropriate petitions that God would give him his Holy Spirit, make him his child, and finally take him to heaven. As he arose his eyes were filled with tears and my own thoughts were irresistibly carried back to many a happy scene in America, when I have been surrounded by a group of children pouring out their tears and their hearts before God. A few of the larger boys also are in the habit of constant prayer, not only in private, but with the other boys, and I would fain hope that the Lord has begun a good work in their hearts. Still appearances are too often deceptive, and I mention these cases not to encourage an unfounded hope in reference to them, but to secure an interest in your prayers on their behalf.

QUARTERLY REPORT FROM MR. CRANE,
AT TERUPOOVANUM, 1ST OCT. 1840.

With the exception of a single tour made in company with Mr. Ward some months since, there has been very little variety in my work. Attention to the language, distribution of the Scriptures and tracts to those who call at my room for them, and something like a monthly distribution in the villages where our schools are located, have constituted the routine of my labors. One of our harvest seasons has just passed—a season when the head men of the villages throughout the district come up to settle their accounts at the cutchery or government office. As there are two of those offices in this place, one to receive the government tribute, and the other for receiving the tax appropriated to the support of the temple, we have a fair opportunity of conversing quarterly with a great number of those who are supposed to be the most intelligent and upright men in the district, and by virtue of their office, men of influence among the people. We frequently recognize those whom we have before seen at our doors, and are gratified to hear them give some good account of the books previously received from us. But we have reason to fear that all do not read the books they receive, much less do they regard the truth contained in them. Alas, we find but few who have a suitable regard for sacred truth. This will not appear strange, if we consider their want of moral character. They were never taught to speak the truth nor to love it. Indeed they seem to be almost destitute of any fixed principles of moral rectitude, so that it is not strange, when they read

our books, that they do not always feel the force of the truth they contain. Their hearts are not as easily affected by this powerful weapon, as those whose minds are enlightened by the gospel, and whose consciences are more sensitive to what is right and wrong. Hence the necessity of steady continued efforts. Line upon line must be given; patience must be taxed to do her perfect work; unceasing prayer must be made by the church before she becomes weary and passes sentence of disapprobation on the means used or the efforts made for the conversion of this superstitious people. The word of God is quick and powerful, and where it has gone forth we look for light to spring up, and great results to follow. We do not ordinarily look for miraculous interpositions of Providence to carry forward his work; but we do look, and wait, and pray, for the outpouring of his Holy Spirit. And for this we have encouragement, not from his gracious promises only, but also, from what we know of the past, and from what we see, or think we see, of present indications. Though it is our privilege to number but few converts to the faith, we can point to many interesting cases, where conviction of the divine truth of this "new religion" has apparently taken deep hold. A case of this kind is now before my mind, where a man who ranks among the first, in point of wealth and influence, in a large village, has openly, while many were assembled to witness the examination of our school in that place, disputed with a heathen priest in favor of Christianity. He has since been furnished with suitable books, and has expressed a wish to have an interview with me on the subject of divine revelation.

REPORTS OF MESSRS. DWIGHT AND LAW-
RENCE, AT DINDIGUL.

On the 1st of July, 1840, Mr. Dwight writes—

The native free schools under my care continue in much the same state as when I last wrote. In some respects there has been an advance. Within the last two months I have taken five, in addition to the number formerly under my care, and should be very glad to add a few more to them. But on looking over our accounts and seeing how very pressing and urgent the necessities of the mission are, and the danger we are in of exceeding the amount of the appropriation to us in our expenditure, I have concluded not only not to increase the number of my schools,

but to dismiss those lately established. The purpose has been gained with great reluctance, as they are in a district of country lying between Dindigul and Madura, which is very populous, and which we have long felt should be taken possession of by us.

The lads in the boarding school at Dindigul still encourage me much, and some of them are very promising. The prejudices and fears of the people in relation to the school seem to have been in a great measure removed, and now we have many applications for admission which we are under the necessity of refusing.

In the book department we are proceeding much as formerly. Incidents frequently occur which tend much to encourage us in this part of our work. It is now coming to be very common for the people, when travelling, to take a bundle of tracts with them, and for them to reply, when a book is offered to them, "I have that."—We cannot but indulge the belief that the leaven is very extensively spread and is producing very desirable results.

Under date of the 3d July, 1840, Mr. Lawrence writes respecting the departments of labor under his care.

One interesting feature in the tract distribution, is, that those tracts which are composed of Scripture extracts, illustrating, for example, relative duties, divine justice, the evils of the tongue, etc. are very acceptable and commend themselves at once.

There have been applications for admission to the church; but our wish is that we may see more decided marks of a spiritual change in the applicants. We hear of the Lord's commanding his blessing, even life for ever more, upon the American churches during the winter, and the intelligence is indeed refreshing. We sometimes hope, that it shall not always be here as with the heath in the desert, and we do try at times to lift up our eyes to the hills whence cometh our help; but if even Moses, with all the intense excitement of conflict in view, could not alone hold up his hands all day, is it wonderful that ours should sometimes hang down? Not only is the harvest perishing for want of laborers, but we see it to be so, and the sight affects our hearts. Could I place this part of India clearly before the young men in the theological seminaries, and before every individual in the churches, surely

it would not, could not be long before this field, so white for the harvest, with its 228,000 souls, would be supplied with workmen, so that, protected as it is by the laws of the mightiest christian potentate on earth, under whose salutary government every advantage is afforded, it should no longer be a desert.

We sometimes wish that you could share in our joys, even as we do in your trials. We wish, too, that some of the candidates for the ministry could realize even a little of that hundred fold which we realize in our distance from you. I think there is not one of our number who would not bear this testimony, that to come to India on this errand of love is gain. The contradictions and disappointments with which we meet, do, I trust, help us to moderate our hopes and our zeal according to the gospel; but they only make us to wait with longer and firmer patience for the precious fruits of the Spirit. It is the planting of the Lord, and in due time we shall reap if we faint not. These are our arguments of invitation, drawn from our experience and observation. But if the simple, eternally binding command of the Lord Jesus will not constrain more missionaries to go every where preaching the word, no invitations from us, no assurances from holy writ itself, of an hundred fold in this present world, and in the world to come of life everlasting, would persuade them.

QUARTERLY REPORT OF MR. CHERRY, AT
SEVAGUNGA, JULY 7TH, 1840.

On returning home from our last meeting we found two boys, sons of the Ramnad rajah's interpreter, had been waiting some days for admission to our boarding school. We received them on trial, and a few days afterward we were surprised by the arrival of four boys from Tanjore. Two of these are the sons of the native preacher there, and one of them, an active lad, is the son of papal parents, who have disinherited him for heresy and perseverance in endeavoring to learn English! The fourth and least promising has since returned to his home. At first we partly advised them to return, but after walking a hundred miles for the purpose of begging admittance, our sympathies were so excited in their behalf, that, though we had no place in which to put them, we concluded to take them, hoping that some way would be provided for their being educated in English and trained up for usefulness among this people. We have

now six boys who are making good progress in their studies, and I am sorry to say that more than forty applicants have been refused admittance. It is hard giving a negative answer to so pressing appeals, but our necessities have demanded it. Most urgent calls for free schools in the out villages have been constant, but we have it not in our power to comply with their requests. A head-man over four villages contiguous to each other, and three miles distant from Seva Gunga, after having several times received a negative answer, came and said "Sir we cannot give up our request." We beg that you will send us a teacher. The people keep urging me to go again and beg for a school. If you will send us a teacher and give us books, they have promised to pay half the expense of a teacher. To entreaties so urgent I could not longer give a deaf ear. I called a teacher and after the head-man became responsible for half the wages, sent him to the place where he now has a fine school of forty boys, in which the parents seem to take much interest—perhaps much more now than when they feel the hardship of paying the teacher.

One fact, which to us is not less interesting, I will here state. During the past three months we have had the pleasure of having a small girls' school at our house. This we consider only in the light of an experiment, knowing as we do that the first ill wind that blows, be it ever so light, against such an establishment, will overturn it, leaving no trace behind. Eight girls is all Mrs. Cherry has yet been able to collect, but we will not despise the day of small things. These are composed of three distinct castes, and we would hope for good things to come. So much we are permitted to say to day. To-morrow it may not be in our power. Female education is here a thing so new and novel, and every-where in India so despised, that the tenure by which we hold upon what we have is so weak that we dare hardly look at it lest it break.

During the past three months the weather has been exceedingly hot and oppressive. Sickness has prevailed in the district to an alarming extent. A few cases of cholera, but mostly fevers. Both Mrs. Cherry and myself have been laid aside for a short time. Timely medical aid, with the blessing of God, has again restored us, for which we desire to render praise.

Perhaps I ought to state an incident which is more interesting in India than in America. On the 8th of May last,

the teacher of my English school, a young man from Jaffna, John H. Breckenridge, was married to (a young widow) the daughter of my Catechist. They were married by Rev. D. Poor. Many of the people were present to witness the strange scene of a widow's marriage! They saw and marvelled greatly and wonder still, and ask, "How can these things be in our country?"

EXTRACTS FROM A JOURNAL OF MESSRS. CRANE AND WARD.

THE scenes described below occurred at Pambagoody, a town which Messrs. Crane and Ward entered, while visiting schools, distributing books, and preaching the gospel in the district near their stations. The tour was made near the end of May, 1840.

This is one of the largest places in this section of India. Having rested over night in a recently erected bungalow, we went out early on the morning of the thirtieth to survey the place. What we had heard of its size and apparent prosperity was more than realized. Wide streets, large tiled roofed buildings, a spacious bazaar, all denoted wealth. Having by our walk through the town, and by a passing remark to one and another, informed the people that we were at the bungalow and would be happy to see them, we returned to the rest-house and were not in want of visitors during the remainder of our stay. Having had a palanquin placed across the front door within, we stood behind it for many hours, preached, and gave books. Gratifying attention was given to all we said, and the books accepted with satisfaction. Just before leaving, a haughty brahmin appeared at the door and asked for a book. Seeing that he was a man of importance, we thought it best to ask him a few questions concerning what he thought of our creed, and how it compared in point of excellence with his. This question commenced a conversation which continued an hour, during which we heard from his lips expressions of opinion which we never before supposed a mind could be so blinded as to entertain or a heart so depraved as to express. He was an atheist, a pantheist, an idolater, a fatalist; indeed it seemed quite impossible to define in a single sentence his whole character.

If God is every thing and every thing God, why do you not worship a swine? it was asked. "A swine may die to-morrow, but a stone lasts," was the reply. What are the attributes of God? it was

asked again. "He has all the attributes, good-bad. He is true and false," was the answer.

These are but two among a multitude of similar replies which this deluded man returned to our questions. To attempt an enlightenment of his understanding seemed vain. We endeavored to point out to the bystanders the foolishness and error of such opinions, and felt dissatisfied with ourselves that we could do no more. Since that time we have conversed with missionaries who have resided in the country many years (one of them more than twenty) who tell us that they meet with the embarrassment we experienced, and they believed that the same would invariably accompany an attempt to convince by argument a fixed fatalist. "He is beyond hope," said one, "except God have mercy upon him."

The hours passed in this place were pleasantly spent. We visited five flourishing schools, declared the truth to hundreds of our fellow men, and placed in many hands volumes which would, if read and believed, make them wise unto salvation. We left the place with the intelligent and firm conviction that a missionary should as soon as possible be stationed in this populous, interesting, but now morally destitute village. Oh that we could take some candidate for the ministerial office, now pursuing his theological course in enlightened christian America, and conducting him through the streets, and to those new heathen schools. Could we bring to his view their condition now, and their prospects for eternity, would he not say, "Here am I, send me." Must they wait for sight whose spiritual aliment is professedly faith? Oh that we could convey to the minds and hearts of our beloved land the impressions which this day's scenes have produced upon our own. For our encouragement one of us has had a call lately from an inhabitant of that village who said that he received books from us at that time, and that the people were "amazed" on account of the wonderful things contained in them, and he now brought a friend with him to get some of the same kind.

QUARTERLY REPORT OF MR. MUZZY, AT
TRIMUNGALUM, JULY 8TH, 1840.

Although I have not the long and ardently desired privilege of speaking of souls converted to God through the preaching of the truth; yet, with thanksgiving would we say it, the work of preparation is going on with increasing pro-

gress. The attendance at our schools has considerably increased since I last wrote, the lessons also are better learned. Some books have been given as premiums for diligence and proficiency in study, which promise good.

The people continue to come to the examination of the schools, and the interest manifested in the instruction and exhortation there given is quite pleasing. They appear much surprised at the simple truths of the gospel, and invariably pronounce them good. Yet they often ask "Who ever kept all these commandments?" So different are they from any thing their religion teaches, that it appears to them impossible to do so. One pleasing effect of placing the truths of Christianity in contrast with the precepts of heathenism is, that it increases our confidence in their divine origin.

The more we become acquainted with heathenism, and indeed, with human nature under any form it may assume, the more is the belief strengthened that all the talent and genius the world ever beheld, not only would not, but absolutely could not have produced such a book as the Bible.

The permanency and number of attendants upon Sabbath services have considerably increased. Most of our teachers attend regularly, and we have at length succeeded in obtaining the attendance of the children of our five schools in town at the Sabbath school, as well as at the regular services of the day. This is the more encouraging, as but a short time since we could not persuade them to attend even on the common week day schools patronized by us; and when they did come, if either of us made them a visit, the children would scatter like sheep before the wolf.

At times some seriousness, under an exhibition of the truth is manifested, but alas, it is soon dissipated. The saying, "as stupid as a heathen" has a meaning that cannot well be understood without a personal acquaintance with their character. There are always more or less strangers and town's people present at our services on the Sabbath, and at the time of the return from the monthly feast we are crowded to overflowing. Our great difficulty now is the want of a place to accommodate the audience. Meetings were holden in our houses until the increasing numbers and the health of our families rendered it impracticable. We have at present no place to hold service in. Neither will our present funds permit us to erect one.

The distribution of Scriptures and tracts continue to promise good. The number of books given to those returning from the feast and to others is, I think, as great as it ever has been.

The surrounding villages have been supplied with instruction and books by ourselves, or native assistants as usual.

Visit to the Nielgherries—Classes of Population.

In September, the health of Mrs. Muzzy became so much impaired that it became necessary that she should have a change of climate. Mr. and Mrs. M. accordingly left Tirumangalam on the 17th of that month for the Nielgherries, where they arrived on the 5th of October, and took up their temporary residence at Ootacamund, a village on those salubrious highlands in the central part of peninsular India.

Of his journey, Mr. Muzzy remarks—

As to our journey here I can say nothing that is new or worthy of notice. Nearly the whole distance from Dindigul, 150 miles, our road lay through the Coimbatore district. This in extent is about the same as Madura, while the number of inhabitants is about half as large; and even this number, owing to the dry seasons for some years past, is fast diminishing. It was melancholy to see large villages left without an inhabitant. The London Missionary Society has two missionaries at the town of Coimbatore, who supply, as far as they can, the whole district. They are laborious men, and have the satisfaction of seeing that the Lord owns and blesses their labors.

As to this place and these Hills you have probably had far better descriptions than my circumstances will enable me to give; yet I think that duty, and certainly the interest I feel in the inhabitants, will not permit me to be silent. This place is the largest of three European settlements, and contains about one hundred houses, which are occupied nearly the whole time by invalids and men of pleasure from the Madras and Bengal residences. The governor of Madras spends a part of the time nearly every year here. It has also been lately selected as the head quarters of the European and invalid soldiers, which will add to its importance much. These Hills are forty or forty-five by fifteen miles in extent, and covered with grass over nearly their whole surface. The highest parts are nearly 9000 feet above the level of the sea. The inhabitants, who live in almost every part of them, are comprised under four classes. The oldest class,

and probably they are the true aborigines of the country, are very few in number, and live in the wildest and most inaccessible parts of the mountains, subsisting upon wild fruits, roots, and insects, and even the most loathsome substances. They have no shelter but caves and overhanging rocks, with almost no clothing and no written language. They are in fact but a small remove above the brutes. The other tribes united a few years since, and nearly exterminated them.

Another class is the Todaves. These are distinct from all the people in this part of the country. They do not live in villages, but in solitary round topped pens, or huts, not more than five or six feet high, scattered throughout the country. The whole family, consisting sometimes of three or four generations, occupy one dwelling, which seldom has more than one apartment. All the sons of the family have the same wife. Yet, notwithstanding their great degradation, they are really a noble race. They are free and open and quite independent in their communion with strangers. There is none of that cringing, servile, and caste-like distance among them, which is seen on the plain. They are light in their complexion and taller and more noble in all their bearing, than any other people I have seen in the country. They cultivate no land, but are entirely pastoral in their mode of living. They migrate once annually with their large herds of buffalo from one part of the Hills to another. Their number is small, not more probably than two or three thousand.

The Burghers differ from the Todaves in that they live in villages and cultivate the ground, which is considered a great indignity by the Todaves. They are also smaller in stature, and inferior in personal appearance, although they are somewhat more advanced in civilization. These tribes speak a kind of dialect of the Canarese language, and as to religion they have scarcely any. There is among them, since they began to have intercourse with the people of the low countries, a vague notion of some object of worship, they scarcely know what, and one or two annual feasts are instituted. They know nothing about caste, and do not put ashes on themselves. The number of the last mentioned race is, according to government census, I believe, between 3000 and 4000.

The remaining class of hill population to be mentioned is the Tamul people, who have come up from below. They are found wherever the English reside, and are artificers, merchants, servants, sol-

diers, etc. Their precise number is not known, as it is constantly increasing. The villages in, and around Ootacamund cannot contain less than 1500 or 2000 inhabitants, and at Cotagherry and Sharoor there are considerable villages, besides the large number of servants which live with the Europeans, and besides the hundreds that every week resort to the bazaar from the plain. I am very sorry to say that the market here established by Englishmen is held upon the Sabbath.

This interesting field is now entirely unoccupied and very needy. The honorable Mr. S., late member of the Madras governor's council, was the means of a German missionary's coming here; but because the government refused to put the sum they had raised for the improvement of this people into his hand, he left. Mr. S., in a number of interviews I have had with him, urged the immediate establishment of a mission here by us; and spoke, in the presence of a number of persons, of the good our mission at Madura had accomplished, with considerable warmth. He was the means of our having £300 from government, and strove hard to make the grant annual. The government chaplain at this place has likewise urged the necessity of our establishing a mission here, and has put under my charge already three Tamul schools, which are supported by the Episcopal Church here, and which he wishes taken off his hands. Indeed, as to missionary labor, I have already enough to keep one person tolerably busy. I meet the three schools, consisting of about eighty scholars, once upon the week for examination. I have also two congregations on the Sabbath, one composed of the children of the above named schools and their friends; and the other, embracing laborers of our own and other families. This, with the study of the language, occasional visits to villages, and distribution of books to those who call, is sufficient to occupy all our time. In addition to this, a few of the pious English people here have met at our houses twice a week for religious exercises.

Mahrattas.

REPORT OF THE STATION AT AHMED-
NUGGUR, DATED 29TH JAN. 1841.

Boys' Schools—Girls' Schools.

THE number of Schools for Boys under the care of the Ahmednuggur station is five, embracing

an aggregate average attendance of 197 pupils; of whom forty-seven are of the brahmin caste. There are many inviting places for schools in the immediate vicinity of the station, which the missionaries strongly desire to occupy, would their means permit. Of their influence over the schools, they remark—

Over the schools in town we can necessarily exert a much greater religious influence, than over those in the villages. The boys in the two highest classes of the town schools, fifty four in number, are brought to the chapel on the Sabbath, and form two or three large Sabbath school classes, which are taught in the Bible immediately after the close of public worship. At the same time the teachers of these schools, and of all the other schools in town connected with us, are collected into a Bible class. This class has also attended regularly every Sabbath evening at Mr. Ballantine's house for reading the Bible and hearing it explained.

Our town schools have during the past year furnished a small number of advanced scholars to the seminary. Our wish is that they may become in some measure preparatory schools, and that many may be raised up there, who will be prepared to enter the seminary at an advanced stage of study.

An interesting fact occurred a few days ago, in connection with the teacher of one of our village schools, which is perhaps worth mentioning. Haripant went out to examine the school and the teacher returned in company with him. Their time, while on the road together, was occupied in conversing on the subject of religion; and the objections of the teacher were all answered one by one, till at length he acknowledged that his course was wrong and that the christian religion was right. A few days after he called at the house of one of us, bringing with him a friend whom he wished to convince of the truth of christianity. During the conversation which followed, he would often add his voice on the side of the missionary, and endeavor to show his friend that all idolatry was wrong, and the christian religion true. This teacher is a young man who has been raised up in our own school, and was for two or three years a member of the boys seminary.

Girls' Schools.—Several girls schools have been in progress at different times during the year past. Two of these have been more flourishing than the others, and they are still in operation. These are under the charge of Miss Farrar, and

they have numbered twenty and fifteen girls respectively. No pice are given to these girls, though a few presents have been made at different times as rewards for progress in study. We have found it difficult to make our girls' schools flourish as we would wish to see them. Parents take very little interest in the education of their daughters. Still we think a change is going on for the better. One of the schools under the charge of Miss Farrar owes its success in a good measure to the influence of one individual, a man of some wealth, of the weaver caste, who has sent two daughters constantly to be instructed in it. His eldest daughter is a very intelligent girl. For several weeks during which the school was suspended for want of a teacher, she came daily to Miss Farrar's room for instruction. At the same time the father exerted himself to procure a teacher; and when one was at length obtained, he went round among his neighbors in order to persuade them to send their daughters; and notwithstanding the fear which many entertained that we intended to carry off their children, he succeeded so well in his efforts that the school has ever since been in a flourishing state. While the little girl mentioned above was attending daily at Miss Farrar's, some favorable impressions of a religious character appear to have been made on her mind. One day the father was present while Miss Farrar was hearing her scholars repeat the Lord's prayer and ten commandments, and he then remarked that his little girl every night when she lay down, and in the morning when she rose, always covered her face with her blanket and repeated that prayer. He also said that he at first did not understand what it meant. When he asked her, she told him that this was the way to worship God. She still continues to do so. The father also attends usually at the chapel on the Sabbath, though previous to the establishment of the girls' school above mentioned he was entirely unknown to us. We state these facts to show what an impression may be made on the minds of those around us by the simplest instrumentality; and although the impressions alluded to above may speedily vanish, still we think there is encouragement to hope, that, by similar instrumentality, the like impressions may be made on the minds of others, and when the time to favor Zion shall come, the subjects of such impressions may be among the first to cast away their idols and embrace the truth as it is in Jesus.

Boys' Seminary.—The number of boys at the commencement of the year was fifty-five, and at the close sixty. Only two have left the school during the year. These were supported by government, and were claimed by their relations.

The seminary is under the charge of Mr. Abbot. He has had, during the past year, the assistance of Dajeeba, and another native teacher. Haripant has also been employed in this school two hours daily.

We are still unable to point to any of the seminary boys who have declared their determination to serve the Lord; but we think that impressions have been made on the minds of many of them, which will prevent them from ever engaging in "abominable idolatries" with the sincerity of their fathers, and will perhaps be the means of bringing them to share at once in the grace of the gospel, "when the times of refreshing shall come from the presence of the Lord." Would that those times were already come. One of the boys who left the school two or three years ago lately returned, and desired to be admitted again into it. When asked whether he worshipped idols when at home, he replied that he did not. When further asked whether his father was not angry with him for refusing to join in their worship, he said no, his father rather looked upon it as a mark of shrewdness and intelligence. He also added that his parents, if they had been taught when young, as he had been, would not now be worshipping gods of wood and stone; but as they had grown old in this way, they were ashamed to leave it.

Girls' Boarding School.—The number of girls in this school has been twenty-six. Seven have left during the year. Of these five were taken away to be married, or to live with their husbands. The peculiar custom of the Hindoos with regard to early marriages renders it impossible for us to retain girls in school after they are twelve or thirteen years old, except in rare cases, and some go away much younger. The progress which the girls have made in their studies has generally been very gratifying.

With respect to the influence of the school on the community it is difficult now to speak. Some parents who have visited it, and have seen the progress of the girls in their studies, have been very desirous that their own daughters should be educated. A few weeks ago an examination of the school was held at which many native gentlemen were present.

Two or three of the highest native officers in the employ of government here and the teachers of the government schools in town assisted in examining the girls, and appeared very much gratified with what they saw and heard. Still it is not to be disguised that the prejudice against female education continues very strong. The fear which many parents have of doing any thing which will render them obnoxious to the remarks and suspicions of their neighbors, and which may prove an obstacle to the formation of advantageous connections, prevents many from educating their daughters. The girls who attend our boarding-school appear to be special objects of suspicion among their own people, and they are often called Christians by way of insult. Such are the obstacles which prevent us from obtaining girls of the higher classes in any numbers, though even these obstacles, we hope, will before many years be removed.

Respecting a girl supported in this boarding-school by a society of ladies, the missionaries make the following statement.

She is the only child of her mother who has long been a widow, and is one of the most forward girls in the school. Her mother has for some time past been employed in Haripant's family, and within a few months has abandoned the worship of idols. She has recently requested to be admitted into the church, and wishes to bring her little daughter with her. She has given up to us her idol, a small round black stone, the emblem of Vishnoo, and seems to exhibit a sincere desire to know the truth. Although to some degree ignorant of the principal truths of the Bible, yet we hope that the Spirit is working upon her heart, and that both she and her daughter may be prepared before long for admission into the christian church. The girl is now about ten years old, and has long seemed to love the truth. She is naturally of a very mild disposition, and one of the most lovely girls in the school. For a long time she has attended family worship in Haripant's family. Some months ago a neighbor came to her mother, and begged this little girl in marriage for her son. The girl's mother had no wish to agree to the proposal, but she asked her daughter what her desire was. Her first question was, "Is he a Christian?" and when told that he was not, she said that she would never marry any one but a Christian. This she said without any particular instruction on this subject

from others. At another time she was told that if she refused to marry any one but a Christian, she would not probably ever obtain a husband. She immediately made a reply intimating that she could live unmarried as she was, and would do so, rather than marry an idolater. Such remarks from a little girl, in such a state of society as this, where so much disgrace attaches to the unmarried state, are remarkable; and these, with other circumstances, lead us to form the most favorable hopes regarding her. May He who alone can change the heart, make this child his own, and bring many little girls now connected with this school to love the name of Jesus the Savior.

A school taught in the English language was commenced a year ago, under the care of Mr. Burgess, and embraces between twenty and thirty pupils, their ages varying from eleven to twenty-five years. This school seems to be gaining favor with the people, and promises to accomplish much good.

Congregation—Distribution of Books—Church—Native Helpers.

Regular religious services are held at the mission-chapel in Ahmednuggur morning and evening of the Sabbath.

Those composing our congregation the past year have exhibited a great deal of interest, though we can mention none who have been led by the hearing of the truth to give up the world and join themselves to the people of God. It is proper, however, to say that five or six individuals have recently made application for baptism, and we hope to admit one or two of these, at least, soon to the privileges of the church of Christ.

Some months ago a man of very respectable character came to Ahmednuggur from a village twenty miles distant and with his wife called on us. They both appeared very much interested in the subject of religion. They declared their belief in Jesus Christ, and that they entertained no hope of salvation by the Hindoo gods. After having visited us twice, they determined to come and live near us, in order to receive more instruction in the word of God. The wife seemed especially intelligent and desirous to come and learn more of a Savior, through whom alone she believed eternal life could be obtained. She was a very interesting woman, of far more intelligence than is usual among females of her rank in life, and we were led to form strong hopes with regard to them both.

They came and brought all they had with them, and were furnished a house near us, which they began to occupy. But on the very first day after their arrival, their friends in town surrounded them, endeavored to convince them that they were cutting themselves off from all connection with their own people by the course they were taking, and succeeded in inducing them to go away again to their own village. They left us on pretence of visiting a sick brother, from whom they had just heard; but the family never again returned. The man has visited us two or three times since, and still declares that his belief is only in Christ the Savior, but says that he is now unable to come and live near us, as he fears that he will not be able to get any one to marry his children. Thus are our hopes sometimes raised to be again disappointed. Yet, on the whole, we think there is reason for encouragement, even in view of such circumstances.

We have endeavored during the past year to occupy a place for preaching in one of the bazars, and we obtained a room for this purpose; but having attended regularly some time, we found so much angry discussion, and so little apparent desire to become acquainted with the truth, that we were led to think it was better to make use principally of our regular places for preaching on our own premises, and embrace such opportunities of making known the truth in other places as occasion might offer.

We have made two tours during the year, in the adjacent villages, one of considerable length.

Distribution of Books.—Besides the books which every missionary will find occasion for distributing in the course of his work, we have adopted a system of distribution, and in this way we have done more in this department than formerly. Haripant has been placed over this business, and is directed to give one tract to all applicants who are able to read; and, if after perusing the tract, they will bring it back and give a good account of its contents, another book is given. A few days ago a brahmin boy, a scholar in one of the government schools here, brought back a book which had been previously given him and requested another. The book which he had had was a large tract called Compendium of the Bible, which is divided into lessons, each of which has a number of questions attached to it to be answered from the lessons. All these questions he answered with great readiness from beginning to end. Another book was given

him. In a few days he returned this also, and showed by his answers to questions that were put to him, that he had perused it thoroughly. We then gave him a larger book than he had hitherto received, a part of the New Testament.

Mission Church.—We have ten members connected with our church, consisting of Dajeeba, his wife and mother, Narayan, Haripant, and five individuals in the poor-house, two men and three women. Two church-members connected with the poor-house have died during the past year. They both manifested to the last their confidence in Christ alone for salvation.

During the year, three infants, children of native church-members have been baptized. On one occasion two of these, one the infant daughter of Haripant, the other a daughter of blind parents, together with the infant son of Mr. Burgess, were presented at the same time for baptism. It was an interesting sight to see parents from a civilized land coming with those who were once degraded Hindoos, and the proud brahmin joining with the despised mahar, in presenting their children an offering to the Lord, and desiring the blessings of the covenant for their offspring. Blessed gospel which can so come home to the hearts of all! which can raise all of every rank to the same level, that of the children and covenant people of God! Although we have not been allowed to add to our numbers any adults, it encourages us to see our numbers increasing by the addition of the children of believers. Our prayer and our hope is that these children may be trained up in the way in which they should go, and that they will, in riper years, honor that name which has been named upon them. Of the members of our church, Dajeeba, Narayan, and Haripant give us great assistance in our work. Dajeeba is regularly employed in the boys' seminary, and Narayan in the girls' boarding-school. Haripant assists to some extent in both these schools, and has the superintendence of the boys' schools in town, besides doing various other mission work. They all give religious instruction steadily at the poor-house and at other places, and often visit the houses of neighbors to converse with them on the things of religion. Their influence, we have reason to believe, is good and extending more and more. Natives of the highest classes treat them with great respect.

It was determined at the late annual meeting of the mission that our native helpers should be directed to give special

attention to the study of the Scriptures (including Scripture history,) and of the doctrines of Christianity, that they may be prepared to explain those doctrines and to make use of the chief arguments in their defence, that they be furnished with some knowledge of church history, and that, if practicable, they be also taught the English language, so as to enable them to read and understand the English translation of the Bible, and to make use of English commentaries. The three native brethren mentioned above are pursuing the course thus marked out for them, and are making commendable progress.

Haripant's family is a very interesting one. His wife, who exhibited great dissatisfaction on first coming here, has within a few months appeared very much changed. During the past year she has learned to read, and she now spends an hour or more daily in reading the Bible. Haripant has also commenced family worship in his own house night and morning, and he thinks the result has been blessed to his wife. She has obtained a very good knowledge of the great truths of the word of God, and seems to be desirous of being governed by it. She has lately applied for admission to the church. For some time she hesitated what to do, fearing the remarks which her friends would make, should she become a Christian. But she now feels that it is important she should acknowledge Christ to be her Savior without farther delay, and she says she regards not what man can say or do. She fears, however, that she may be left to fall into sin and bring disgrace on her profession. She now feels under great obligations to God for bringing her home to her husband, and for giving her a knowledge of his truth.

Narayan has not yet obtained his wife and children. The decision in the courts has been unfavorable; but we are making exertions by appealing to the highest court in the presidency to obtain a reversal.

We have all great reason to be thankful that our lives have been precious in the sight of God, and that by his kind providence we have enjoyed a good degree of health. Very little sickness has been experienced in our circle since the commencement of the year. During the hot season, Mr. Abbott was compelled by the ill health of Mrs. Abbott to visit the Hills, and the change proved very beneficial to her. In April, the infant son of Mr. and Mrs. Ballantine, was re-

moved by death. In other respects we have all had reason to praise the Lord for his goodness in sparing us in life and in health. May these lives and the strength which he continues to us be devoted more entirely to his service.

Sandwich Islands.

LETTERS FROM MR. ARMSTRONG.

Social Order—Congregation—Schools—Church.

WRITING from Wailuku, island of Maui, 7th July, 1840, Mr. Armstrong gives the following account of the state of things at that station.

In general it is and has been well with us. The good hand of God has been upon us and we have prospered. Our hands have been full of work, we have enjoyed excellent health, and our every want has been supplied.

The state of society about our station has not altered materially since I wrote last. There has been some little excitement in consequence of the introduction of the new laws—a thing quite natural; for introducing enlightened measures among a people who invert the order of every thing, and are almost constitutionally crooked, is some like putting "new wine into old bottles." On the death of madam Boki also, some heathenish customs, such as knocking out of teeth, gambling, drinking, dancing, kakauing, etc., were revived; but a stern public sentiment, sustaining the hands of the magistrates, soon gave an effectual check to these disturbances, and we have now tranquillity in all our borders. Open immorality is no more common than it has been for several years back, and my impression is that it is less so. As public sentiment becomes more enlightened and established in favor of good order and christian institutions, it becomes more difficult for the vicious to hold up their heads. They must skulk into secret places, and even then they do not often escape the fingers of the magistrate. Still, however, there are multitudes who love and practise the works of the flesh.

The state of religion in our field is much as it was when I wrote you last. The mass of the people appear to be still in favor of the observance of the Sabbath, the existence of schools, and the prevalence of good morals. Our congregations on the Sabbath, both here and at the out-stations, were never larger or

more orderly since my connection with them. It is manifest, however, that the multitude frequent the courts of the Lord rather from fashion, from habit, from a desire to see and be seen, than from any concern for God or their own souls. Still this even is worth something. Habits of even outward conformity to the requirements of Christianity are vastly better than the topsy-turvy state of heathenism.

For several years past our common schools have been composed entirely of children from four to eighteen years of age. The adult schools are emphatically religious schools for reading and studying the Bible and other religious books, and are chiefly confined to the Sabbath, except in the vicinity of the stations. The schools for children are held four or five days in the week, and embrace in their course of study all that belongs to Hawaiian literature. According to my last estimate there are about 1,600 children in all the schools under my care. Attendance has been pretty regular in most of the districts, but the teachers are not well supported. The parents are generally poor, ignorant, and degraded, and have no idea of the value of knowledge. Hence it is dragging work to keep up these schools. In fact it has almost worn my life out. Books are to be supplied, teachers found and supported in some way or other, parents, magistrates, and rulers roused and interested, difficulties between teachers and parents or pupils settled, school-houses built,—and all depending on the energy of the missionary. Where the field is wide, this is most exhausting work, and quite too much for one who has to act the part of pastor and physician besides. I feel sometimes like lying down and giving up the ship, but a sight of these perishing children, the thought that the Lord can work by few and small means, as well as by great, and the dangers that threaten the nation from the influx of Romanism, rally my sinking heart and nerve my arm afresh for the work. The children have always been my favorite department. They are the hope of the church, as well as of the state. "If I forget them let my right hand forget its cunning."

My Sabbath schools are all well attended. The one for children at Wailuku averages not far from 600. That at Haiku 500. The others I have not seen lately. They are reported as being full. In all my school operations there is but one general leading idea, and that is to put these dear youth in possession of the one thing needful. The Bible is made

prominent in the week-day as well as the Sabbath schools; and it is encouraging to observe how rapidly the children advance in christian knowledge. Many of them are quite at home in both the historical and doctrinal parts of the Bible. This is the best safeguard against popery or any other heresy. As fast as the children learn to read and attend school regularly, a portion of the Scriptures is put into their hands, and the teachers are required to have them read daily in their schools.

The church of which I am pastor now consists of about 700 members. These are scattered over the whole field, and only come together once in three months to the celebration of the Lord's supper. These are interesting and important seasons to us. They remind one of the going up of the tribes to worship the Lord on Mount Zion.

As to the standard of piety in the church, I see as yet no ground for any other opinion than that I have uniformly expressed, viz, there is chaff and wheat both. In what proportions I pretend not to tell. The day will reveal it. The Lord knoweth them that are his. There has been, as yet, no general defection in this church, nor falling off; although there have been individual cases of distressing apostasy. My only hope in regard to our churches is that the Great Shepherd has his eye upon them for good, and will not forsake them. To him I commit all under my care, and desire only to act as his temporary agent in bringing them unto his kingdom and glory.

My church and several others, agreeably to a resolution of our association, is organized on the Presbyterian plan. I have three properly ordained elders, one of whom is the good old Bartimeus, who grows brighter and brighter as he advances in life. These heathen are a great help to me in managing the affairs of the church. They wear better so far, than I anticipated. Hawaiians are usually lifted up by such offices; but I do not perceive that these men are in the least.

Poverty of the People—Indications of Improvement—Notices.

The whole nation, not even excepting the chiefs, is poor. The common people are distressingly so. There is not one man, woman, or child in ten, throughout my church, who would not be regarded as a fit subject for a poor-house, or an object of charity in Massachusetts. And the state of things in this respect will

not be remedied very soon. More than half of all a common man's gains, according to the new law, goes to the government, and the other half is not half sufficient to support half his family. Besides, the people lack skill, enterprise, and industry to such a degree, and lie under so many restrictions, that their temporal prosperity, and even their existence as a nation is altogether problematical. The opinion is becoming more and more common that the nation will not exist many years longer.

My affectionate people cultivated four acres of cane for me last year, which may bring me \$200, (price of sugar four cents a pound,) but I have not a heart to appropriate one cent of this to myself. When I see men, women, and children suffering, and even dying, from sheer poverty, and schools languishing and dying for want of the word of life, my heart sinks within me, and I am ready, not only to restore what the people out of their "deep poverty" have offered me, but to give them some of the bread from my own table. I sometimes wish, foolishly no doubt, that I was rich, or had the power of working miracles, that I might relieve the miseries of this people. But if they can get to heaven, their troubles will all be ended, and their tears all wiped away. The only remedy for them, after all, is the gospel of the blessed God.

I devote occasionally a little time to agriculture and would devote more, if I had it to spare. It is a business that I was brought up to, and I love it, as I love sleep when weary. The crack of the whip, the rolling of carts and wagons, the song of the plough-boy, and all the endless bustle of a farm are sweeter music to my ear than all the harps and organs on earth. I have assisted the natives to break in some twelve yoke of oxen, which have done a great deal towards relieving the people of their burdens. Three years ago every thing, food, timber, potatoes, pigs, stoves, lime, sand, etc., were carried on the backs of natives, or dragged on the ground by their hands. Their taxes were carried sometimes thirty or forty miles in this way; but almost all this drudgery is now done by carts and oxen, and the head men say they cannot get the men on their lands to submit to such work as they once could. This is clear gain.

By a request of the king I have taken some part in inducing the people about me to plant sugar-cane. A fine crop of sixty or seventy acres is now on the ground ripe, and a noble water-mill, set

up by a China-man, is about going into operation to grind it. I hope some good from this quarter. I keep one plough a going constantly with a view to the support of schools. We shall get in ten acres of cane the present season.

The stone meeting-house at Haiku has been finished and dedicated to the worship of God. It is a noble house and well filled with hearers every Sabbath. The meeting-house here is ready for plastering, and we hope to get into it soon. This will be another good job off our hands. These two houses together will not cost \$500 in cash, and be completed in less than three years from the time the work was commenced. Will it still be said that natives have no energy, enterprise, or skill?

July 9. I have just received intelligence from the South Sea Islands. Mr. Stahlworthy of the Marquesas mission writes that darkness, gross darkness still covers the people of those remote islands. Not a star has yet arisen to dissipate it. Not a single case of conversion or even of conviction yet. But he is not discouraged. He lives in the hope that the morning will yet dawn and darkness will flee away. God grant it.

Mr. Barff is much encouraged. The cause of temperance advances nobly, except on Tahiti. They are enlarging their printing establishments greatly. This is cheering indeed. They feel that they have been very deficient in this department from the first. The mission on the Navigators Islands flourishes. Meetings are well attended. Books and schools are popular. Bless the Lord, O my soul. His kingdom shall yet stretch from pole to pole, and his name shall be glorious in the earth.

On the 13th October Mr. Armstrong writes—

Rum and Romanism together allow me but little time to sit in my study. We are called now to take the open field, guard every point, and spare no effort to foil the enemy. Some thirty-five members of this church have fallen in consequence of rum: most of them, however, profess repentance and a desire to return to duty. The exploring squadron is now here, and captain Hudson is exerting a most happy influence. He addressed our church (native) a few days ago with good effect, and made some pointed remarks on the subject of intemperance. Oh that the Pacific were full of such men—missionaries would meet with fewer difficulties, and be relieved of many a heavy burden.

**Missionaries Needed—School Laws—
Papal Efforts—Schools.**

As Mr. Bingham's church at Honolulu became vacant by his departure for the United States, Mr. Armstrong was requested to remove thither from Wailuku and take charge of it, which he did. The following letter dated at Honolulu, 25th November, gives his views of the state of things at that station.

You speak of sending us some more workmen. God speed their way, for we need them exceedingly. Messrs. Parker and Hitchcock are both in such a state of health, as to afford but little hope that they will labor efficiently for some time to come. Neither of them are able to preach. What will become of their stations? The enemy is on the alert, and his forces are increasing. A few weeks since (in the present month) six more Romanists, some of them said to be mechanics, arrived here from Valparaiso. Fifteen more are expected shortly. You see then the importance of keeping our ranks well filled.

The government has just issued a code of common school-laws, from which some good may be expected. All the children suitable for going to school are required to do so; while the entire male population are required to work nine days in the year for the support of schools, or pay an equivalent.

On Oahu and Hawaii the Romanists are doing their utmost to make proselytes. Mr. W. is at Kailua, but I do not learn that he has much success. David Malo, an intelligent and pious native, has just made a tour around this island, with the particular design of preaching against the papal heresy. I should think his labors were much blessed. One of his favorite ideas is that Romanism is essentially no better than the old idolatry of the islands. This point he manages admirably, having such a thorough knowledge of the former religion of the country. According to Malo's reports, the number of natives who have turned to Romanism is quite small, and consists chiefly of such persons as were never much under the influence or instruction of our mission. This accords with my own observation, although there are some exceptions to the remark. In fact, many of the natives are idolaters at heart and always have been, and it is easy for such to slide into the semi-idolatrous practices of the church of Rome.

I have published a tract on the subject of Romanism in my own name. Rather the tract committee has adopted it, and it is much called for every where. It is thought to be doing great good. The Lord grant that it may prove to be a word in season. I am trying to prepare another to follow it up as soon as possible.

The congregation to which I minister, does not decrease at all that I can observe. It is said to have increased considerably since Mr. B. left. During the months of August and September there was a very bad state of things in this church. We found it necessary to discipline some fifty of the members, for various offences, such as adultery, drunkenness, and card playing. The state of the church is now more encouraging. Some of the suspended members have appeared penitent and have been restored to church-fellowship, and with one or two exceptions the remainder profess repentance.

I have divided the whole church, as well as the inquirers, into ten schools, of which I hold one every day during five days each week for direct personal and individual instruction and inquiry: so that I see and converse with every individual under my care once in every fortnight at most. This seems to be the only way to keep their minds awake and their hearts alive in religion. Since I have adopted this arrangement, there has been a decided improvement in the appearance of the church, as well as of the inquirers. They need to be watched like children, and drilled like a company of marines, or they lose their interest in divine things and are ready for every evil work.

Our schools are very full and flourishing at present, owing in part to the late laws. Our grand difficulty will now be to provide teachers. The Oahu Charity School has had an examination to-day, much to the credit of both teachers and pupils. It is a very useful institution.

We have had much pleasant intercourse with the gentlemen connected with the United States' exploring squadron which has been here for more than two months. Captain Wilkes evinces a deep interest in the welfare of this nation; and has I think exerted a good influence on all the natives with whom he has had intercourse. Captain Hudson is a downright preacher of righteousness; has addressed my congregation several times on the Sabbath with good effect, and seems ready to put his hand to every good work.

LETTER FROM MR. THURSTON, DATED
AT KAILUA, 24TH APRIL, 1840.

Church Discipline and its Results—Accessions to the Church.

RELATIVE to the condition of the church under his pastoral care at the time he wrote, Mr. Thurston remarks—

The last five months have been full of absorbing interest, both painful and joyful; painful inasmuch as it has been our duty to exclude many from the privileges of the church, at least for a season. Some of them have manifested repentance, and have been restored to the church. Others still remain suspended, and some it is feared will become open apostates.

After making some statements respecting the individuals who had fallen, and the circumstances and influence of their fall, he proceeds—

The effect of this act of discipline upon the church and people, so far as has been observed, I think has not been unfavorable to the cause of truth at our station. Our meetings on the Sabbath and other days have been as fully attended, if not more so, than before; and I presume there are but few, if any individuals in the church, who have not subjoined a cordial amen to its proceedings. I know of none. There have been other cases of discipline amounting to sixty-four—twenty-eight for smoking, thirteen for quarrelling, six for breach of the seventh commandment, four for neglecting the regularly appointed meetings and ordinances of the church, three for travelling on the Sabbath, two for falsehood, two for rum-drinking, two for leaving the island without sufficient reason and leaving their parents to take care of themselves, one for concealing crime, one for stealing, one for playing at cards, one for making use of the form of baptism in a trifling manner, placing the hand on the head of another, and repeating the form. This completes the list of offences which have appeared in the church at Kailua, during the past year, and most of them during the last five months. A dark cloud which has passed over it. These are the things which have pained our hearts, and over which we have wept in secret places. Though such has been the apparently unfavorable state of things, yet we are permitted on the whole to report progress. Though darkness may be said to have been visible, still we have had light in our dwellings. The Sun has shined on us from on high. We have felt and been cheered by the gentle breathings of the Spirit. Souls have been converted. One

hundred and one have been added to the church since my last communication—eighty-nine on examination, and twelve on certificate. At our last general meeting there were in the church 326 members in regular standing, two suspended members, and one excommunicated. Now there are 628 members in regular standing, fifty-nine suspended, none remain excommunicated. The number in the church has more than doubled since our last annual meeting. Not an increase of numbers merely, but, I trust also an increase of strength and union. The Head of the Church has smiled on us, and we are blessed. I have no fears for the safety of the church, if strict and impartial discipline is exercised. I say impartial, because I fear we have been inclined to favor the rich and the great, and winked at their faults, instead of exercising that discipline which the purity of the church and the cause of Christ generally demanded. Most of the chiefs and principal people in the churches are a scandal to them. There are a few honorable exceptions. But if they are a scandal in the church, why continue them there? It may be feared that they would turn their influence against the church, if the same discipline were exercised on them as on the poorer class. We are bound, however, in all cases of church censure, to act on the impartial principles of the gospel. Solomon says, it is not good to have respect of persons in judgment. It may be feared, too, that they would go over to the side of popery. I would try to dissuade them from embracing that dangerous, soul destroying error. But if they are the pope's men let him have them. We do not want his people in our churches. We wish to know who are the Lord's people, and who are not. We wish all to be in the church and remain there, who give evidence of having been born of the Spirit, and are devoted to his service and glory.

In looking over the past we have cause of gratitude to the Lord of missions for his presence and blessing, which have been vouchsafed to us during this period of our pilgrimage. It has been a time of peculiar trials, as well as of special supports and encouragements under them. The various and multiplied labors of my department have been performed as in times past. Our yearly, monthly, weekly, and daily meetings have been attended in their regular order, and followed with their usual happy results. We would finally call on our patrons and friends to help us praise the Lord, for his mercy endureth forever.

LETTER FROM DOCT. ANDREWS, DATED
22D AUG. 1840.

*Schools at Kailua—Question of Increase
or Decrease of Population.*

DOCT. Andrews being often called to missionary stations and other places distant from Kailua, to render medical assistance, his labors at that station necessarily suffer many interruptions, and to these he alludes below.

Mrs. A. has taught a school for young females when we have been at home. The number of pupils has been about fifty-five. They have been taught arithmetic, geography, astronomy, singing, etc.

The Sabbath schools still continue as when I wrote last. The adult school, under the care of Mr. Thurston, has considerably increased, and has numbered about six hundred pupils. The school for children, which I have superintended when at Kailua, has, during my frequent and protracted absences, been very much reduced in numbers, and now consists of not more than 120 pupils, with an average attendance of seventy or eighty.

The class of young females formerly taught by Mrs. Thurston and her daughters, Mrs. Andrews has taught since they left.

Several of the Sabbath scholars have been received to the church within a few months past.

We feel much the importance of these schools as a means of instilling into the minds of old and young a knowledge of the truths of the Bible, and thus fortifying them against the wiles of the enemy of souls, and especially at this time, against the delusions of the man of sin.

A census of N. Kona was taken in the latter part of 1839, by which it appears that the population is 5,943. This is fourteen less than in 1835. The diminution is probably attributable to removals rather than deaths. I have very little doubt that since my acquaintance here, there have been more births than deaths, and that such was the fact during the first nine months of 1839 we have the evidence of an account of births and deaths made out at the same time the census was taken. During that period there were thirty-two more births than deaths.

I have recently made an effort to ascertain what proportion of the native children survive. The result shows that more than one half die under two years of age, and that a very considerable proportion of these at the period of from six to twelve months. Of those who survive the two first years, but a very small proportion die in childhood.

That so large a proportion of deaths in infancy is not attributable to an unhealthy climate, is manifest from the fact that, of those who survive that tender age, but a small number die early. That the climate of the Sandwich Islands is not unfavorable, even to the tender infant, is evident from the small proportion of the children of the missionaries which have died. The deaths among the children of this mission, of all ages, does not exceed one seventh of the whole.

To those acquainted with the habits of Sandwich Islanders, the cause of so many early deaths is plain. It is to be found in insufficient clothing, or as is often the case, in an entire destitution of covering, in improper food, and want of cleanliness. It is the practice of natives to feed their children at a very early age, and often from birth, with poi, fish, sea-eggs, sea-weed, and whatever else they themselves eat. The consequence is indigestion, dropsy, diarrhoea, and other complaints. Disease having supervened, no alteration is made in the diet, but a mistaken kindness indulges the sufferer in every thing his appetite craves, until death closes the scene. With such treatment the wonder is, not that so many perish, but that any survive. My inquiries were directed chiefly to women under fifty years of age. There is, I think, a little improvement among the younger class of females in the management of their infants, and the good effects are apparent in the fact that a larger proportion of their children survive.

It is not uncommon to find females who have lost all, or nearly all, of families of ten or twelve children, and that in infancy. I know one woman who says that she has borne twenty-one children, but one of whom is living, the others having all perished in infancy.

Another interesting fact was impressed forcibly upon my mind in the course of this examination. It is this, that since the light of the gospel has dawned upon the Sandwich Islands, natural affection has increased. This is manifested in various ways. I will, however, mention but one. The younger class of women could always tell me readily how many children they had borne; but from the aged, those who became mothers in the days of darkness, I could seldom obtain any correct account. If they had any living, they could tell their number. If they had none, they could tell that; but ask them how many had died, and the reply is, *Ua nalovali, ua uni loa*. A great many, I have forgotten—so feeble was the impression made by the death of a

child upon a mother's heart in those dark days!

Arrival of Papal Priests and Intoxicating Liquors, and the Results.

Having mentioned the arrival of a vessel at the Islands bringing four French papal ecclesiastics, and a cargo of intoxicating liquors, and that a portion of both the passengers and cargo had found their way to Kailua, Doct. Andrews proceeds to say—

The effect of the latter has been the downfall of two foreigners who had forsaken their cups and given satisfactory evidence of a change of heart, one of them for years, and had been admitted to the church. There has also been more intoxication, both among foreigners and natives, than there has been before for years. I am not aware that any native church member has been intoxicated.

Two Romish priests had also arrived at Kailua, taken a house in which they hold services according to the forms of the papal church. Of the effects on the people, Doct. Andrews remarks—

Their services are attended by a considerable number of careless and wicked individuals, most of whom go apparently from mere curiosity. A very few, I can hear of but five, individuals have turned to their faith. No church members have shown any disposition to follow after them. They have been in numbers on week days to see the new teachers and their images, and seem well satisfied that bowing down before and praying to images is *hoomanaki*, idol worship, notwithstanding all the protestations of the priests that the images are merely to assist the memory. These new objects of worship, which are presented to them, they compare to some of their ancient idols. In their conversations with the priests the people manifest some knowledge of the word of God, and often give very apt replies to their arguments. As an example, the priest was setting forth the conformity of the Roman priesthood to the example of Paul and of Christ in their celibacy. But, says a native church member, you profess to be the successors of Peter, and Peter had a wife. Doubtless the priest felt the evil of giving the people the Scriptures in their own language.

These priests seem to have little success in securing for themselves the respect of the people, so far from it that

they are rather despised, even by those who follow after them. They cannot command order in their own house, even in time of public worship; and I have heard repeatedly that in attempting to enforce order, their persons have more than once been subject to usage far from respectful. Their native disciples who came with them from Honolulu boast of great miracles, but none have been performed at Kailua as yet. From present appearances they will make but small progress at Kailua. May He who rules all hearts defend his own cause and bring to naught all their designs.

Prospect of Native Support for the Mission.

Adverting to the subject of the missionaries at the Islands, deriving their support from the native population, Doct. Andrews makes the following important remark.

If it were clear that the people could to-day, without distressing themselves, support all the missionaries on the ground, I should be very doubtful of the wisdom of urging them to it; at least unless we can so far conform to their mode of life as to reduce our expenses to a level with their own. I think it would be exceedingly difficult to make Sandwich Islanders understand why they should support us at an expense five or six times as great for a family, as is required for a family of their own community, and probably with a majority of the people, the difference is far greater than this. If we should give up our civilization and come down to Hawaiian habits, instead of trying to bring them up to our own, they might easily support us all to-day with the products of their own soil.

Sioux.

LETTER FROM MR. RIGGS, DATED LAO QUI PARLE, 24TH FEB. 1841.

Translations, Church, and Schools.

In a letter written last spring, I believe I mentioned my having translated Matthew, the Acts of the Apostles, the Revelation, and some of the Psalms. This winter I commenced with the epistles of Paul, and have translated the epistles to the Colossians, Phillippians, Thessalonians, Galatians, Ephesians, and the First of Corinthians. The Second of Corinthians I have translated, but not copied and revised. Romans I have partly accomplished also. Much time and labor will yet be required to

make these difficult portions of Scripture any thing like perfect. I have frequently received assistance from Mr. Renville. Besides, both Doct. W. and myself have done more this winter than heretofore in teaching our boys' school. Both the girls' and boys' schools have been kept in the forefront of the day, which, with other things, will make our average number of pupils greater than last year.

Our Sabbath school, which has been attended to attentively by Dr. W. and myself, has not differed much from that of last winter.

Our Sabbath meetings have been encouraging. Frequently from seventy to eighty Indians are present, besides the mission families. More young men have attended than formerly; and on the whole prejudice seems to be wearing away. We need a meeting-house, which we think some of building next summer.

Last Sabbath I administered the ordinance of baptism to seventeen persons, the excitement of which was quite as much as the state of my health could bear. Five of these were adult Indians—one man with his wife and three other women. The others were children. These, with two others baptized by Doct. Williamson in December last, make seven who have been examined and approved by the session of this church during this winter. A number of others wish to be received, but for various reasons they are still kept back. We expect to have a communion on next Lord's day.

As the Indian mentioned above is the first full-blooded Sioux man admitted to the church, we look upon his case with more than common interest. Much, we feel, depends on his christian deportment. It was the thought of this that almost overcame me when administering the ordinance and giving the charge of fellowship to the church. May God keep him, and make him indeed a first-fruits to himself from the men of this nation.

Three years ago this man came before the session thinking himself a Christian; but as there were questions involved in the sixth and seventh commandment, of which he did not then take a scriptural view, as was thought, he was not received. Since that, and indeed ever since I have known him, he has had rather a serious appearance. This may in part be owing to the character of his mind, which is not so lively as that of most of the Sioux. He thinks he has been for a number of years a different man from what he once was.

From letters just received from the Messrs. Pond we learn that quite an impression appears to be making at the station of the Methodist brethren near Little Crow's village. Mr. King of that mission thinks quite a number have been converted. It is reported also that all the members of this church who are now living at or near that place adorn their profession. One woman, it is said, is hated "because she talks of nothing but God and his Son." All these things are favorable indications. We would thank God for them.

Remarks on the Dakota Language.

Last summer, after returning from Fort Snelling, I spent five weeks in copying again the Sioux vocabulary which we have collected and arranged at this station. It contained then about 5,500 words, not including the various forms of the verbs. Since that time the words collected by Doct. Williamson and myself have, I presume, increased the number to six thousand.

After mentioning the means which have been employed to collect and enlarge this vocabulary and render it correct, Mr. Riggs proceeds—

Thus it will be seen that no small labor and pains have been bestowed on the collecting and arranging of our Sioux vocabulary. And yet we write on it imperfect, defective. For myself, I intend, if life and health are spared, to prosecute this work until it reaches a comparative state of perfection. I think the whole number of words in the Dakota language, without counting the different forms of the verbs, will exceed ten thousand.

It must not be supposed that the philosophical analysis and arrangement is an object foreign to our great work. I can testify from my own experience, that if at any time I have learnt Sioux rapidly, it has been while engaged in the drudgery of copying.

In this connection I may mention that during the winter of 1839—40 Mrs. Riggs, with some assistance, wrote an English and Sioux vocabulary, containing about three thousand words. This, one of Mr. Renville's sons and his three unmarried daughters, who are studying English, are engaged in copying. If the work could be prosecuted in this direction, it would no doubt be of considerable advantage to those who wish to learn English.

In committing the grammatical principles of the language to writing, we have done something at this station, but more has been done by Mr. S. W. Pond. Indeed, as yet our knowledge of the language is too imperfect to determine many things with regard to grammatical analysis. When I first came into the country my opinion was that at least ten years would be required to attain to any thing like a perfect manner of speaking the language. It is true, one who is industrious, and has a good capacity for acquiring languages, may soon be able to make himself understood in many common things, and even communicate much religious truth. But at the same time he will violate many rules of the language in every sentence. In a few years, however, one may learn to speak it with tolerable correctness, and with the assistance of an Indian who has learned to read, may be able to write well, with the exception of Anglicisms. Still he will yet be often very far from being at home, either writing or speaking.

Of the ten years I thought of at first, nearly four have already passed. As yet I see no reason to change, but every thing to confirm my first opinion. And if I reach that point, and am lacking in nothing but that of having a foreign accent, I shall have great reason to be thankful. It must not, however, be understood that I believe this language is more difficult of acquisition than those of neighboring tribes. Statements of this kind may have been made honestly, but I have never believed them, because I have no evidence.

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LETTER FROM MR. BOUTWELL, DATED
LA POINTE, 8TH FEB., 1841.

Journey to Pokegama—State of the Mission.

Mr. and Mrs. Boutwell, who designed to spend the last winter at Pokegama, were providentially detained at La Pointe, the station on Lake Superior, connected with the Ojibwa mission. After having been unsuccessful in one or two previous attempts to make the journey, Mr. B. was enabled to accomplish it in the manner described below. The first paragraph will give a view of some of the difficulties a missionary in that quarter is sometimes called to encounter.

I left La Pointe on the 4th of January with two men for Pokegama. The snow

was upon an average two and a half feet deep, and obliged us therefore to use our snow shoes quite all the distance of 250 or 275 miles. A pair of dogs on a train took our blankets, provisions, kettles, axes, etc. The tenth day after starting we reached our friends, whom we found in good health and prepared to give us a hearty welcome. Nearly all the band of Indians were encamped near the mission, waiting our arrival. Nothing surprised me more than to find them all cutting wood, from the highest chief to the lowest menial; all were ready and willing to work. The first who came begging, after they encamped, was told there were provisions for such and only such as are willing to work and earn it. Mr. Ayer offered one bushel of potatoes, or an equivalent in corn, for every cord of wood they would cut. The major part took their axes, while a few looked on in derision. But it was not long before those who derided were glad to take their axes too. Instead of begging, now, if a man is hungry, he takes his wife and children with his axes, and goes into the woods, puts up a cord of wood, and then calls on Mr. Ayer to measure it and pay him. In this way the Indians had cut, when I left them, between seventy and eighty cords of wood. We feel that an important point has been gained in breaking up their inveterate habit of begging, and introducing that of labor in its stead.

Another favorable feature which is developing itself and becoming more general, is their desire to build and locate their families permanently by us. Among the number who, two years since, were the farthest, in human view, from civilization, are now found several who are desirous to settle down. There is not a family in the band, but that treats us with kindness and respect when we visit them, and will listen to the word of God with some good degree of attention. I could not help feeling and expressing to the brethren my convictions that both the spiritual and temporal prospects of that mission were never so encouraging as at present. Our meetings, both on the Sabbath and week-days, were well attended and solemn. I administered the sacrament of the Lord's supper to twelve, who sat down in the wilderness to commemorate Jesus' dying love. Five of this number were natives of Pokegama. The ordinance of baptism was administered to three children. Two persons were admitted to church-fellowship on profession of their faith. One of these

was a young man from Ohio, who has resided in the mission the past year as a hired laborer. He wandered to Pokegama to seek his fortune in the lumber business. While there the Lord opened his heart to attend unto the things spoken, and now he is ready to count all but loss for Christ. He feels that he must stay and labor for the Savior in a field which he has opened before him.

Of the schools at La Pointe Mr. Boutwell remarks—

Mrs. Boutwell has found as much employment as she could attend to in the charge of a girls' school this winter. She commenced with but two, and her regular number is now twenty-three, who attend to reading, writing, knitting and sewing. Mr. Sproat has twenty-five, most or quite all boys. The number who attend on the Sabbath is small, not over twelve, and these mostly mixed bloods. The English exercise is pretty well attended by the few who understand it.

RECENT INTELLIGENCE.

GREECE.—January 26th, Mr. Benjamin writes from Athens that the mission had translated and published five books in the modern Greek language during the year preceding, amounting to 1,894 (1800) pages; and that seven other books, embracing Wilberforce's Practical View, Alleyne's Alarm, Gurney on the Sabbath, Foster's Appeal to Youth, and The Child's Book on the Soul, had been translated and were nearly ready for the press.

The mission families at Ariopolis were much encouraged in their work, and were in much favor among the people.

At no time since the arrival of the king, in the opinion of Mr. Riggs, have the Greek people been in so critical a state as now.

SYRIA.—Messrs. Beadle, Keyes, L. Thompson, and Doct. Van Dyck, who left Beyroot and took up a temporary residence at Jerusalem, during the war in Syria, returned to Beyroot in January. The openings for labor in all departments were becoming more numerous and promising on every hand.

Three Jesuits arrived at Beyroot from France, in January, to establish a school for boys.

Ibrahim Pasha was quietly returning with his troops to Egypt.

On the 27th of January Mr. Hebard, who had been obliged to leave Beyroot on account of impaired health, was at Smyrna, and on the

eve of embarking on his return to his station, with health considerably improved.

CYPRUS.—December 16th, Mr. Ladd writes from Scala that during the preceding months the mission had distributed 675 books. The whole number distributed by the mission is 27,144.

The girls' school embraces ten pupils, who, with their parents, manifest much interest in the school. The Greek schools still continued to occupy the rooms and use the apparatus provided by the mission.

Of the state of political affairs he writes—

A new pasha, the third that has been sent to Cyprus within as many years past, arrived a short time since to take the government of the island. According to orders which he brought with him from the sultan, he caused all the Turkish and Greek officers belonging to the government at the capital, of both political parties, to cease their functions and new officers to be elected in their place, by a general convention of delegates from every part of the island, assembled at Nicosia; the towns sending two and each village one delegate, chosen by the people themselves. In brief, Cyprus now has a new archbishop, and two new demogerous. Along with the old archbishop went out all that have taken a prominent and active part in sustaining the wishes of the Greek church against evangelical operations in the island. What policy in relation to education and the good of the people the present incumbent will pursue is yet unknown. From his reputation for liberality and learning—for he has studied many years in Paris—the most favorable is to be hoped.

CONSTANTINOPLE.—December 18th, Mr. Goodell writes that Mr. Dwight was holding three meetings in a week and had more encouragement than at any former time during his residence at Constantinople. The Nicomedian priest who left his church, was residing in Constantinople and doing the work of an evangelist in primitive style, going from house to house, and speaking of the things of the kingdom of God.

January 27th, he writes that the mission last year sold books at Constantinople to the amount of about \$300, and thinks the number will be more than doubled the current year.

A young Englishman recently converted at Constantinople was contributing \$50 a year for supporting a pupil in Mr. Hamlin's boarding-school, and nine dollars a month towards the support of one of the pious priests from Nicomedia, who was employed as a city missionary in Constantinople.—He adds—

Never, since I have been in these countries, have I before seen so clearly the good effects of the persecutions we have endured, as I have of this last, I never before felt so entire confidence in committing the whole into the hands of Christ, as I did in this. He has taken the work into his own hands and pleaded our cause for us

in a manner the most summary and wonderful; and he is now turning our captivity as the streams of the south.

The spirit of inquiry seemed to be spreading on every hand; the fears of the Armenians were giving way, and they were having free intercourse with the missionaries.

BROOSA.—Under date of December 26th, Mr. Schneider writes that they had never before had so much evidence of the presence of the Spirit of God moving on the hearts of some of the people. The truths of the Bible as presented often deeply affect them.

On the 22d January he writes that two or three persons give very pleasing evidence of a change of heart, and a number of others were in a serious and inquiring state of mind. This state of feeling seemed to be gradually extending. New hearers were present at his public preaching service almost every Sabbath.

On the 3d of February the number of hearers was increasing as well as the interest manifested in the truth, and the prospects of usefulness were still more encouraging.

ERZERROOM.—Mr. Jackson writes January 22d, that he entertained more hope than heretofore, of seeing a door of usefulness opened among the population of that city. Within the preceding two or three months he had disposed, chiefly by sale, of nearly a hundred volumes, mostly New Testaments; and his intercourse with the people was considerably more than formerly. The field is wide and a door once opened, will afford much scope for missionary labor.

NESTORIANS.—By letters dated as late as December 26th, the missionaries mention that Mr. Breath, printer for the mission, arrived at Ooroomiah with the press 7th November. The press had been put in operation for printing the Psalms, the first sheet of which has been sent to the Missionary House. The form and appearance of the type was well approved by the people, and not a little wonder was awakened by this new method of multiplying books.

Between Tabreez and Ooroomiah Mr. Breath was robbed of a package containing all the letters to the mission families, of which he was the bearer, including those taken by him from Boston July 21st, 1840, embracing many from the relatives and private friends of the missionaries.

The girls' school that had been gathered embraced twenty-three pupils, among whom were some larger than any heretofore belonging to it.

Mar Shimon, the patriarch with whom Doct. Grant formed an acquaintance in the mountains,

had sent his brother-in-law to request the missionaries at Ooroomiah to establish schools among his people in the mountains. The missionaries accordingly wrote him, authorizing him to establish in their name four or five schools in some of the principal villages of his people, to be supported on the same terms as their schools near Ooroomiah. The missionaries have also invited the patriarch to send one of his brothers to reside with them at Ooroomiah.

The Yezidees, the singular people mentioned in the Journal of Doct. Grant, page 116, of the number for March, have petitioned the patriarch to obtain a teacher and the establishment of a school for them.

The Koordish chief who has been trying to induce the Turkish government to subdue the mountain tribes, including the portion of the Nestorians residing there, has failed of getting encouragement from Turkey, and is now endeavoring to secure the same interference from the Persian government, where he will also probably fail.

The seminary at Ooroomiah has been reorganized to adapt it to pupils in a more advanced stage of study.

The mission were holding public religious services, including one or two Bible classes, in seven or eight different places on the Sabbath.

MAHRATTAS.—Mr. Allen writes, February 1st, that he was engaged, in connection with the Bombay Translation Committee, in revising the New Testament and preparing a new edition for the press. The edition was to consist of 10,000 copies.

MADRAS.—On the 19th February Mr. Winslow writes that himself and family returned from their short residence at Bangalore, on the 12th of February, with the health of his family much improved. Rev. I. Tracy and family, of the Singapore mission, and Miss Brown of that to Ceylon, were then at Madras waiting for a vessel, which was soon expected, to take them to the United States—having, owing to impaired health, no prospect of being further useful, at present, in that climate.

CHINA.—On the 22d January Mr. Abeel writes in behalf of the mission, that all were enjoying excellent health, excepting Doct. Diver, who had taken a voyage to Singapore with the hope of being restored to vigor again.—In their labors the missionaries were going on much as usual. The Chrestomathy was completed, excepting the index. Mr. Abeel was devoting considerable time to visiting the Fokien people

in Macao and in the fields and small villages adjacent, to whom he was having pretty free access. Mr. Williams, in addition to the care of the press, was prosecuting the study of the Chinese and Japanese languages; and one of the Japanese sailors under his care gives evidence of true conversion to God.—Mr. Stanton, the English missionary who was seized by the Chinese soldiers, carried to Canton, and thrown into prison, had been, after repeated examinations before the magistrates, released, having received kind treatment.—Two Romish missionaries were executed in China during the last year.—Doct. Lockhart, of the London Missionary Society, and Mr. and Mrs. Gutzlaff were at Chusan, and Mr. Milne was expecting to proceed thither immediately, with the hope of establishing a mission there and being permitted to remain there, after the British fleet should leave the place.

The missionaries think the war is terminated, and that a peaceful intercourse is to be at once renewed between the Chinese and British nations, on the terms of the treaty that has just been negotiated. One of the articles of the treaty embraces the cession of the island and harbor of Hong-kong to the British government, as a place of trade. Of this island Mr. Abeel writes—

The island of Hong-kong is situated about forty miles from Macao, [nearly east.] It is easily approached by ships and has one of the best harbors in these seas. It is said to be about eighteen English miles in circumference, and is separated from the main land in some places by but a very narrow strip of water. There are a few villages upon it, but in the main it is hilly, and incapable of sustaining a large agricultural population. On the main land opposite, we believe there is a large population, and it is hoped that the English will succeed in stipulating for an extent of neutral territory there.

As yet we cannot estimate what gain will result to us from the occupation of this island. It will certainly give advantages for the operation of the press which were never enjoyed before. For the natives who assist us we apprehend no further seizures, imprisonments, or flights. It will afford facilities for instructing the young and the public preaching of the gospel. Most probably it will enable us to pass securely into the neighboring islands, if not to the main land, and eventually, and perhaps at no distant day, we cannot doubt that it will prove a door of entrance to this part of the province, and we trust, to the whole empire.

Chusan is to be given up, and we fear that none of the missionaries will be permitted to remain. Still the experiment will be made, and with all the advantages which can result from the favor gained by an extensive and successful medical practice.

BATAVIA AND BORNEO.—Mr. Pohlman writes from Batavia, January 5th, 1841, that Mr. Thomson of that mission was, on the 9th

December, united in marriage with Miss Emma Combe, a Swiss lady who was engaged in teaching a French and English school in Batavia.

Mr. Pohlman had just received a letter from Mr. Nevius, under date of December 2d, in which he states that he had become quietly settled in the mission-house at Pontianak and was prosecuting his missionary labors with encouraging prospects. The people manifest an increasing interest in the school, which numbers between twenty and thirty, and it was expected soon to embrace twenty boys and twenty girls, in separate departments. The children who belong to Chinese families were making good proficiency.

Mr. Pohlman was still detained at Batavia; but as the period which the government of Netherlands India require missionaries to remain there had expired, he hoped to proceed to Borneo by the first suitable conveyance that offered.—Mr. Youngblood was at Pontianak, waiting the arrival of an associate who might accompany him to the country of the Dyaks. The way of access seemed to be open and the circumstances appeared favorable.—Mr. Doty was still unable to obtain permission to commence a station at Montrado, and at was uncertain where he would establish himself.

Letters and journals from Messrs. Doty, Nevius, and Youngblood have just come to hand, from which portions will be selected for publication.

CHEROKEES.—On the 3d of April, Rev. S. A. Worcester, of Park Hill, and Miss Erminia Nash were united in marriage.

HOME PROCEEDINGS.

ARRIVAL AND DEPARTURE OF MISSIONARIES.—Mrs. Pease, widow of the late Rev. L. W. Pease, of the mission to Cyprus, with her two daughters, one five and the other two years of age, also Mr. and Mrs. Powers, of the station at Broosa in Turkey, arrived at Boston in the barque Kazan, April 25th, having left Smyrna on the 4th of March. Mrs. Powers has been afflicted with disease and distressing debility for more than a year past, wholly disqualifying her for the performance of any missionary service.

On the 2d of March the Rev. Messrs. Hinsdale and Mitchell, and Mr. Hurter, and their wives, arrived at Smyrna, in the barque Emma Isadora, after a quick and agreeable passage of forty-one days from Boston. Mr. Hurter would be detained some days at Smyrna before proceeding to Beyroot to take charge of the printing department there. Messrs. Hinsdale and Mitchell took passage on the 4th in the steamer

for Beyroot, expecting to proceed across Syria to Aleppo, and thence by way of Mosul to the Nestorians of Koordistan.

By a late arrival it is stated that they entered the harbor of Beyroot March 12th.

Doct. A. Grant, of the mission to the Nestorians, after having spent some months in the United States, embarked at Boston April 1st, returning to his field of labor by way of England, and hoping to overtake Messrs. Hinsdale and Mitchell at Aleppo, and proceed with them to Koordistan.

Rev. Messrs. Eli Smith, Henry A. Homes, and Josiah Peabody, and their wives, embarked at Boston in the barque Catharine, captain Gardiner, for Smyrna. Messrs. Smith and Homes, after visiting the United States, are returning again to their respective fields of labor at Beyroot and Constantinople. Mr. Peabody is expected to proceed to Erzeroom, in Armenia, to join the mission. In the same vessel the Rev. Mr. Buell and wife, of the Baptist Board of Foreign Missions, and destined to Corfu, were passengers. The usual religious services at the embarkation, were performed on the 20th of April, consisting of prayer by the Rev. Mr. Aiken, and hymns, and benediction by the Rev. Mr. Peck. Owing to unfavorable weather the vessel did not sail till the 27th, at which time the mission company were again commended to God in prayer by the Rev. Mr. Hoadley.

On the 23th of April, Mr. Jared Olmstead, of the mission to the Choctaws, who has spent most of the last year on a visit to his friends in the northern states, left the City of New York, on his return to the field of his labors, accompanied by Mrs. Olmstead, and also by Miss Hannah Moore, who goes to take charge of a department in the girls' school at Dwight among the Cherokees.

A missionary meeting was held at Lowell, Mass., May 12th, at which the instructions of the Prudential Committee were read by one of the Secretaries of the Board to Rev. Leonard H. Wheeler and Mr. Woodbridge L. James, and their wives, and Miss Abigail Spooner, who are to proceed immediately to join the mission to the Ojibwa Indians, on Lake Superior. The exercises on the occasion were held in the John street Church. The Rev. Messrs. Blanchard, Barnap, and Hanks, led in the devotional part of the services.

ANNIVERSARY OF AN AUXILIARY.

THE annual meeting of the Middlesex South Auxiliary Society was held, in connection with other exercises of the conference of churches, at Unionville, in the meeting-house of Rev. Mr. Haven, April 2d.

A statement of the funds contributed by each of the congregations during the year was made by Rev. Mr. Means of Concord, the aggregate amount being a little more than \$1,700, which is more than double the amount of the year preceding.

The audience was composed mostly of clergymen and delegates from the fifteen congregations belonging to the conference, the weather being so exceedingly inclement as to prevent a full attendance of the people in the vicinity. The Rev. C. Eddy attended as a delegate from the Board and addressed the meeting. The happiness which invariably results from the review of liberal action for the cause of God was very clearly exhibited in the aspect of the congregation. While all was sombre and dismal without, all within the walls of the house of God was most cheerful and animating, and for the future auspicious.

Donations,

RECEIVED IN APRIL.

<i>Board of Foreign Missions in Ref. Dutch chh.</i>	
W. R. Thompson, New York, Tr.	
(Of which fr. Kinderhook, Ref. D. chh. miss: so. for Dr. Van Dyck, Syria, 142,65;)	692 65
<i>Addison co. Vt. Aux. So. A. Wilcox, Tr.</i>	
Addison Cong. chh.	51 47
Middlebury. Rev. B. Labaree, to constitute Rev. L. De Forest Richards of Charlestown. N. H., an Hon. Mem.	50 00
Shoreham, Cong. chh. 11; E. B. 3; 14 00	
Vergennes, La. (fem. sem. 20; included in 61,25, ack. in April.)	111 00—296 47
<i>Barnstable co. Ms. Aux. So. W. Crocker, Tr.</i>	
Sandwich, Monument mon. con.	8 20
<i>Boston and vic. Ms. By S. A. Danforth, Agent,</i>	
(Of which fr. Old South sch. sch. for Samuel H. Stearns, Ceylon, 36; fr. Rev. C. Cleveland, for Mekitable Cleveland, Ceylon, 20; fr. S. Boston, Phillips chh. la. benev. so. 25;)	813 00
<i>Buffalo and vic. N. Y. By J. Crocker, Agent,</i>	
Niagara Falls, Presb. chh. 14; fem. miss. so. 30;	44 00
<i>Caledonia co. Vt. Confer. of Chhs.</i>	
E. Fairbanks, Tr.	
Barnet, Cong. chh.	7 00
Greensboro', T. Tolman,	10 00
Hardwick, L. H. Delano,	20 00
St. Johnsbury, 2d cong. chh. and so. mon. con. 103 03; fem. cent so. 10; 3d cong. chh. and so. 4,01;	117 04—154 04
<i>Cumberland co. Me. Aux. So. W. C. Mitchell, Tr.</i>	
Danville, Mon. con.	18 00
North Yarmouth, 1st par. mon. con. 34,50; gent. 35,83; la. 43,10;	113 43
Portland, 2d chh. mon. con. 148,62; Armenian so. for Mr. Hamlin's sch. Constantinople, 20; 3d chh. mon. con. 110; High st. chh. mater. asso. for John W. and Frances Chickering, Ceylon, 40;	318 62—450 05
<i>Essex co. North, Ms. Aux. So. J. Caldwell, Tr.</i>	
Bradford, Mr. Munroe's so. gent. 64; la. 64,18; mon. con. 53; less counterf. 94c.	180 24
<i>Haverhill, Centre chh. and so.</i>	
95,83; mon. con. in do. 29,35; (of which to constitute Ezra C. Ames an Hon. Mem. 100;)	125 18
Apawick, 1st par. mon. con. 45,50; sub. 29,50; Linebrook par. mon. con. 9,60; la. 5,50;	90 40

Newbury, Mr. Withington's so.	80 78	East Durham, A. Pratt,	50 00
Newburyport, Mr. Stearns's so.		Osbournville, J. Robertson, 10;	
gent. 62,73; la. 130.04; Mr.		mon. con. 5; J. R. Jr. 3;	18 00
Dimmick's so. la. 89.61; Dr.		West Durham, Mon. con.	12 00—150 50
Dana's so. a la. 5; la. mite		<i>Harmony Confer. of chhs.</i> Ms. W. C. Capron, Tr.	5 00
so. 5;	292 38	Uxbridge, A widow,	60 83—45 83
West Bradford, Gent. 5; la. 14;	19 00	Westboro', Mon. con.	50 00—99 50
West Newbury, A gent.	5 00—792 66	<i>Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.</i>	
<i>Essex co. South, Ms. Aux. So. C. M. Rich-</i>		East Windsor, Theolog. ins.	32 00
<i>ardson, Tr.</i>		Farmington, Union Vil. mon. con. 17 50	
Beverly, Washington-st. chh.		Hartford, N. sab. sch. for print-	
and so. mon. con. 38; coll.		ing chil. books in Arabic,	50 00—99 50
13,42; la. 20.52;	68 94	<i>Litchfield co. Ct. Aux. So. C. L. Webb, Tr.</i>	
Danvers North, Gent. 79,95; la.		Av. of unc. money,	29 88
for ed. of hea. chil. 64,78;	137 03	Cornwall North, La. Lydian so.	30 00
Manchester, Mon. con. 15,36;		Kent, 55; less c. note, 1;	54 00
chil. of mater. asso. to ed. hea.		Litchfield, 1st so. a friend,	6 12—130 00
chil. 1,25;	16 61	<i>Merrimack co. N. H. Aux. So. G. Hutchins, Tr.</i>	
Marblehead, Mrs. William Reed,		Canterbury, Gent.	16 19
for ed. of native preachers,	200 00	Concord, 1st so. gent. 35,97;	
Salem, Tab. chh. and so. gent.		la. 47,42; mon. con. 22,25;	
100; la. 195; united mon. con.		S. chh. mon. con. 14; la. 8,88;	127 82
in do. 17,72; do. in Crombie-st.		Epsom, Cong. chh. 39,60; N. G.	
chh. 16,79; S. so. 112,39; How-		L. 5;	44 60
ard-st. chh. and so. mon. con.		Henniker, Gent. 44,67; la. 37,33;	82 00
24,29;	466 19—888 77	Hopkinton, Gent. 33; la. 27;	
<i>Fairfield co. West. Ct. Aux. So. C. Marvin, Tr.</i>		mon. con. 20;	80 00
Greenwich, Miss S. Mead, to constitute		Pittsfield, Cong. chh.	27 66—378 27
SILAS H. MEAD, of North Greenwich,	100 00	<i>Michigan aux. so. By E. Bingham, Tr.</i>	
an Hon. Mem.		Detroit, Av. of unc. money,	3 75
<i>Franklin co. Ms. Aux. So. A. Phelps, Tr.</i>		Green Bay, Chh.	40 00
Bernardston, Rev. W. Riddell,	25 00	Mishawaka, do.	26 00
for miss. to W. Africa,		Pontiac, Mon. con. 5; chil. of	
Greenfield, Rev. S. Washburn,	24 00	mater. asso. 2,31;	7 31—77 06
19; estate of E. Alvord, 12;		<i>Middlesex North and vic. Ms. Char. So.</i>	
Heath, Mrs. Esther White, dec'd,	10 00	J. S. Adams, Tr.	
7,60; indiv. 2,50;	3 16	Ashby, Miss. so. in acad.	1 75
Leverett, 1st cong. so.		Dunstable, Sub. 12,50; mon. con.	
Warwick, Mrs. Esther Stiles,		10; sab. sch. for Ind. miss. 5;	27 50—29 35
dec'd, which constitutes		<i>New Haven City, Ct. Aux. So. F. T. Jarman, Tr.</i>	
PHINEAS STILES an Hon.	100 00	New Haven, Centre chh. 123; do. sab.	
Mem.		sch. miss. asso. for the Bacon sch.	
	162 16	Ceylon, 30; united mon. con. 48,65;	
Ded. expenses paid by aux. so.	13 32—148 84	united so. 90; mon. con. in Yale coll.	
<i>Genoa and vic. N. Y. By C. A. Cook,</i>		5; do. in 3d cong. chh. 5,21; a mem.	
<i>Agent,</i>		of Chapel-st. chh. 5; Mrs. M. Hall, for	
Bath, Presb. chh.	30 00	Bombay fem. sch. 6;	242 86
Camden, Mon. con. 90,16; fem.		<i>New Haven co. East. Ct. Aux. So. S. Frieble, Tr.</i>	
miss. so. 90,50; coll. 24,11;		North Branford, La. benev. so.	10 00
a friend, to constitute Mrs.		North Madison, Cong. so.	11 00—21 00
SUSAN D. BARTON an Hon.		<i>New York City and Brooklyn, Aux. So.</i>	
Mem. 100; Mrs. E. Lewor-	194 77	J. W. Tracy, Tr.	
thy, 30;	10 00	(Of which fr. la. of Mercer-st. chh. for	
Canandaigua, W. Antis, Jr.	40 00	<i>Olivis C. Phelps, 12; for Indep. Nesto-</i>	
Chemung, Presb. chh.	5 55	<i>rians, 1; Miss C. B. Patton, for Tace</i>	
Florence, Mon. con.		<i>W. Patton, Greece, 20; pray. so. of</i>	
Fulton, Presb. chh. to consti-		Franklin-st. chh. for <i>Wachorn Folk,</i>	
tute GEORGE SALMON an Hon.	100 00	Ceylon, 12; T. Ritter, of Allen-st.	
Mem.		chh. for <i>Thomas Bond Ritter,</i> Ceylon,	
Geneva, Presb. chh. H. H.		20; E. H. Blatchford, to constitute	
Seelye, to constitute Mrs. P.	100 00	Rev. JOHN H. SUMMES of Lansing-	
C. Hav an Hon. Mem.	3 43	burgh, an Hon. Mem. 50;	1,771 95
Hannibal, Mon. con.	11 06	<i>Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr.</i>	
Mexico, do.	10 70	Roxbury, Elliot chh. and so. gent. 204,05;	
Mexicoville, do. 5,70; P. C. 5;		mon. con. 16,72;	220 77
Oswego, 1st presb. chh. mon.		<i>Northampton and vic. Ms. Aux. So.</i>	
con. 44,61; coll. 51,31; sab.		J. D. Whitney, Tr.	
sch. for <i>Delia S. Wright</i> and		Amherst, Mon. con. in coll. 30;	30 50
<i>John B. Parker,</i> Ceylon, 50;		Mr. W. 50c.	
juv. sew. so. for <i>Robert W.</i>		Chesterfield, Coll. which and	
<i>Condit,</i> do. 20; Mrs. E. W.		prev. dona. constitute Miss	
<i>Condit,</i> for <i>Elisha D. Whittle-</i>		MARY R. ROSE, an Hon. Mem.	
<i>sey,</i> do. 20; Sophia, 3,04; D.		48,50; dona. 3;	51 50
Lake, for <i>Daniel Burr Lake,</i>	240 39	Granby, Mon. con.	112 18
do. 20; 2d presb. chh. 31,43;		Hadley, do.	19 33
Richland, Cong. chh. to consti-		Hatfield, A pensioner,	10 00
tute Rev. RALPH ROBINSON		Northampton, 1st chh. mon. con.	
an Hon. Mem.	62 20—808 10	65,63; benev. so. 8; Edwards	
<i>Grafton co. N. H. Aux. So. W. Green, Tr.</i>		chh. mon. con. 17,30; a friend,	
East Bath, Chh. and so.	35 75	200;	290 93
Haverhill, Sab. sch. for <i>Joseph</i>		South Hadley, 1st par. mon. con.	95 30—610 64
<i>Gibbs</i> and <i>Abel K. Merrill,</i>		<i>Oneida co. N. Y. Aux. So. A. Thomas, Tr.</i>	
Ceylon, 21; Rev. A. Fleming,	38 50—72 25	Augusta, Presb. chh.	100 00
17,50;		Carthage, Cong. chh.	18 18
<i>Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.</i>		Centre Lisle, do. 10,50; fem.	
Cairo, Presb. chh. mon. con.	11 00	cent so. 6,50;	17 00
Catakill, do. 47,50; Mrs. D. 5;		Clinton, Chh. and so. (of which	
G. B. 4; E. S. 3; A. P. 1;	59 50	fr. O. Gridley, to constitute	

Rev. ARIZAN CRANE an Hon. Mem. 50; fr. Rev. W. Gridley, to constitute Rev. JOHN F. SMITH an Hon. Mem. 50; fr. sab. sch. miss. so. for a child in Siam, 8,88; 386,73; Hamilton coll. so. of chris. research, 7,60;	394 32
Constantiaville, Cong. chh. mon. con.	3 00
Fulton, A. H. Fox,	50
Lowville, Presb. chh. for Elizabeth Abbott, Ceylon,	25 00
Martinsburg, Presb. chh.	7 07
Mexico, 1st presb. chh. mon. con.	17 69
New Hartford, Presb. cong.	84 83
Paris Hill, Cong. so.	5 50
Rome, 1st presb. chh. 91,37; 2d do. 43,75; mon. con. 19;	154 12
Sangersfield, Cong. chh.	5 25
Sauquoit, Presb. chh.	25 00
Trenton Vill. Coll.	18 00
Utica, 1st presb. chh. 288,87; mon. con. 63,76; la. 106,37; chil. in inf. sab. sch. 32c.	479 32
Waterville, 1st presb. chh. 20,25; mon. con. 33,75;	54 00
Chil. of Rev. N. Hard,	1 25
	1,410 03
Ded. discount,	4 36-1,405 67
Orange co. Vt. Aux. So. H. Hale, Tr.	
Chelsea, A. bal.	5 45
Orleans co. Vt. Confer. of chhs. S. S. Clark, Tr.	15 00
Barton, Cong. chh. and so.	
Palestine Miss. So. Ms. E. Alden, Tr.	
Braintree, Neighborhood mon. con.	35 23
Pilgrim Association, Ms.	
Plymouth, Robinson's chh. mon. con.	22 00
Rockingham co. N. H. Confer. of Chhs. J. Boardman, Tr.	
Rye, Cong. chh. and so.	15 30
Stratham, Cong. chh. and so. 43,25; mon. con. 20; la. 19,50;	82 75-98 05
Rutland co. Vt. Aux. So. J. D. Butler, Tr.	
Castleton, Gent. 114; la. 65;	
E. Merrill, 2d, 3;	182 00
Clarendon, Cong. chh.	3 00
Rutland, Mon. con.	37 86
Wallingford, Mon. con. and contrib.	90 00-242 86
E. Lawrence co. N. Y. Aux. So. J. Smith, Tr.	
Brasher Falls, C. T. Hulburd,	3 00
Lawrenceville, L. Hulburd,	1 00
Stockholm, L. Hulburd and fam. 13; E. S. Hulburd, 10; D. D. 2; cong chh. 7,97;	33 97-36 97
Bradford co. N. H. Aux. So. E. J. Lane, Tr.	
Dover, Coll. 108; mon. con. 23;	131 00
Durham, Coll.	29 44
Gilmanton, Ann. coll. 33,96;	
1st par. mon. con. 5;	38 96
Moultonboro', Coll.	21 00-220 40
Sallican co. N. H. Aux. So. N. Whittelsey, Tr.	
Langdon, 1st cong. so.	7 00
Meriden, Gent. 28,27; la. 23,36; sew. so. 12,36; mon. con. in chh. and K. U. acad. 54,88;	118 87-125 87
Taunton and vic. Ms. Aux. So. H. Reed, Tr.	
Fall River, 1st cong. chh. and so. 450 00	
Middleboro' and Taunton Precinct,	56 95-506 95
Tolland co. Ct. Aux. So. J. R. Flynt, Tr.	
Hebron, Gent. 18,61; la. 14,64; mon. con. 6,75;	40 00
N. Coventry, Gent. 25; la. 23,34;	48 34
N. Mansfield, Indiv.	5 00-93 34
Valley of the Mississippi, Aux. So. G. L. Weed, Tr.	737 00
Washington co. Vt. Aux. So. J. W. Howes, Tr.	
Berlin, Rev. J. Hobart,	5 00
Windham co. South. Ct. Aux. So. Z. Storrs, Tr.	
Chaplin, La. sew. so.	3 00
Windsor co. Vt. Confer. of Chhs. J. Francis and E. C. Tracy, Trs.	
Bethel, Mrs. M. R. L.	1 00
Ludlow, Mrs. Wetherbee,	10 00
Rochester, Cong. chh.	46 00
Royalton, Miss M. Parker,	3 00

Weathersfield Centre, Cong. chh. and so.	30 00
Windsor, Gent. 33; la. 23,53; mon. con. 21,25;	77 76-167 78
Worcester co. Central, Ms. Aux. So. A. D. Foster, Tr.	
Worcester, Ichabod WASHBURN, which constitutes him an Hon. Mem.	100 00
York co. Me. Confer. of Chhs. Rev. I. Kimball, Tr. Kennebunkport, S. chh. 22; mon. con. 15;	44 00
Saco, 1st par. benev. so.	50 00-94 00
Total from the above sources,	\$12,900 54

VARIOUS COLLECTIONS AND DONATIONS.

A friend, For the ed. of a youth at Constantinople, 5; do. 5; do. 1; a Methodist widow, 5;	16 00
Adrian, Mich. P. S. Park,	2 00
Albany, N. Y. 2d presb. chh. coll. 262; a friend, 100; do. 3d; do. 3d pay. for a child in Ceylon, 20; I. A. M. 5; 4th presb. chh. 50;	467 00
Ames, N. Y. Presb. Bapt. and Meth. chhs.	8 00
Amsterdam Village, N. Y. Presb. chh.	60 00
Andover, Ms. Cong. in Theol. sem. which and prev. dona. constitute Rev. BENJAMIN C. MEIGS, Ceylon, Rev. SAMUEL WHITNEY and Rev. EPHRAIM W. CLARK, Sandw. Isl. and Rev. CYRUS BYINGTON, Choc. na. Hon. Mem.	47 00
Athens, O., F. Beardsley,	5 00
Aurora, N. Y. 1; Mrs. M. 1;	2 00
Ballston, N. Y. Rev. T. S. Wickes,	25 00
Belfast, Me. Head of the Tide, mon. con.	5 00
Bennington, Vt. 2d cong. so. 15,57; G. Lyman, 50; mon. con. 5;	70 57
Berlin, Md. Buckingham chh. fem. miss. so. to constitute Rev. ISAAC W. K. HANBY an Hon. Mem. 50; less dis. 1,50;	48 50
Bethel, Ill. Chh.	21 00
Brockport, N. Y. Presb. chh.	10 00
Canaan Centre, N. Y. Presb. chh.	21 00
Canaan 4 Corners, N. Y. Cong. chh.	71 00
Canandaigua, N. Y. Juv. sab. sch. so. for Walter Hubbell and Eliza M. Hubbell, Ceylon, 40; W. Hubbell, 50;	90 00
Carlisle, Pa. Presb. cong. 155,38; less dis. 4,60;	150 78
Choctaw na. N. Wall, 10; Miss L. W. 50c.	10 50
Christiana, Del. Presb. cong. 25,75; less dis. 80c.	24 95
Columbus, N. J. Presb. chh. mon. con.	4 12
Constantinople, Mon. con.	20 00
Crab Meadow, N. Y., W. P. Buffett,	10 00
Cuba, N. Y. Cong. chh.	20 00
Delhi, N. Y. Village presb. chh. mon. con.	15 00
Drawers, Del. Mrs. Janvier,	1 00
East Hebron, N. Y. Presb. cong.	5 75
Ebensburg, Pa. By Mr. Moore, 90,87; less dis. 2,70;	88 17
Fairfield, N. J. Presb. chh. 20; less dis. 60c.	19 40
Fort Towson, Ark. Mon. con.	11 56
Franklin, N. Y. D. Dewey,	4 00
Granville, N. Y. 1st presb. chh.	35 00
Hannibal, N. Y. 1st cong. chh.	9 15
Hanover, N. J. Presb. chh. coll. to constitute Rev. T. SYDENHAM WARD an Hon. Mem. 57,39; mon. con. 11,14;	68 53
Harrisburgh, Pa. Presb. cong. 98,50; less dis. 2,90;	95 60
Hudson, N. Y. 1st presb. chh. gent.	101 05
Keeville, N. Y. Cong. coll.	30 00
Kingdon, R. L. Mon. con. 50c. Mrs. A. A. H. 1; Mrs. J. G. C. 50c.	2 00
Long Grove and Rocky Creek, Ill. Chhs.	15 00
Machias, Me. Mon. con. 25; sab. sch. con. for for. dis. of tracts, 5;	30 00
Malden, N. Y. Presb. chh. mon. con.	24 24
Middle Granville, N. Y. Union so. asso. (of which fr. Rev. DEXTER HITCHCOCK, 30;) which constitutes him an Hon. Mem.	86 00
Mobile, Ala. G. Horton, 10; T. Sanford, 10; F. H. Oliver, 10; H. W. Robbins, 10; M. Treat, 10; W. T. 5; D. B. C. 3; cash, 2; less dis. 4,44;	55 86

<i>Monroe, Mich.</i> Presb. chh. mon. con.	53 50
<i>Moravia, N. Y.</i> Cong. chh.	21 00
<i>Mount Joy, Pa.</i> C. Y. Presb. chh. sab. sch.	9 00
<i>Mount Morris, N. Y.</i> Presb. chh. sab. sch.	20 00
<i>Napoli, N. Y., P. T. N. 2; S. C. 1;</i>	3 00
<i>Neshamony, Pa.</i> Fem. miss. so. 15; less dis. 45c	14 55
<i>Newark, N. J.</i> 1st presb. chh. a friend, 150; mon. con. 100; sab. sch. which and prev. dona. constitute ARCHIBALD WOODRUFF an Hon. Mem. 60; Rev. A. D. Eddy, 90; 3d do. mon. con. 23, 21;	353 21
<i>New Lebanon, N. Y., R.</i> Woodworth, a rev. pensioner,	50 00
<i>Norristown, Pa.</i> 1st presb. chh. mon. con. 42; indiv. 17; D. Getty, 10; G. R. F. 5; I. H. 5; M. K. 2; less dis. 2, 40;	78 60
<i>Northern Liberties, Pa.</i> 1st presb. chh. 67, 79; less dis. 2;	65 79
<i>Northumberland, Pa.</i> Presb. cong. mon. con. Orient, N. Y. Cong. chh. mon. con.	15 00
<i>Oxford, Pa.</i> Cong. 30; Miss M. Booth, 10; less dis. 1, 90;	5 56
<i>Philadelphia, Pa.</i> 1st cong. chh. mon. con. 50; J. Smith, 80; sab. sch. 25; 1st presb. chh. juv. miss. so. for Samuel Wilson and Mary Miller, Cape Palmas, 40; 11th presb. chh. union miss. so. for sch. at Madura, 30; Eliot juv. miss. so. for Oregon miss. 25; ded. dis. 6, 63;	38 80
<i>Pitcher, N. Y.</i> Presb. so.	243 37
<i>Pittsburgh, Pa.</i> 3d presb. chh. 413; 1st presb. chh. Mrs. Barnett's class, 37; less dis. 37, 16;	10 29
<i>Plainfield, N. J.</i> Presb. chh. coll. to constitute Rev. BENJAMIN COVAY of Perth Amboy, and Rev. HOLLOWAY W. HUNT of Metuchen, Hon. Mem.	422 84
<i>Plattsburg, N. Y.</i> Presb. chh.	200 00
<i>Port Penn, Del.</i> Presb. chh.	120 00
<i>Providence, P. I.</i> Sab. sch. for Mrs. Benjamin, Athens,	3 25
<i>Rensselaerville, N. Y.</i> Presb. chh. mon. con.	25 00
<i>Rochester, N. Y., A</i> Champion,	75 00
<i>Savannah, Ga.</i> Fem. Chinese so. for miss. to China,	1,000 00
<i>Schaghticoke, N. Y.</i> Presb. chh. and cong.	212 00
<i>Seneca, N. Y.</i> Indiv.	100 00
<i>Sidney Plains, N. Y.</i> Presb. cong.	13 00
<i>Singapore, Sir</i> William Norris, for schs.	18 82
<i>Slaterville, R. I.</i> Cong. chh. mon. con.	50 00
<i>Snowhill, Md.</i> Presb. chh. miss. so. 14, 25; less dis. 40c.	10 00
<i>Sparta, N. J.</i> Presb. chh.	13 85
<i>Spencertown, N. Y.</i> Presb. chh. 18, 45; mon. con. 23, 21;	70 00
<i>Stillwater, N. Y.</i> Mon. con. and sub.	42 36
<i>Sunster Lds.</i> S. C. Rev. Mr. James and fam. for James and Wilson sch. Cape Palmas,	55 00
<i>Tiverton, R. I.</i> Mon. con. 11, 75; a widow, av. of Jew 31c.	30 00
<i>Troy, N. Y.</i> 1st presb. chh.	19 06
<i>Trumansburgh, N. Y., H.</i> CAMP, which constitutes him an Hon. Mem. 100; Mrs. Camp, 20;	39 00
<i>Vermont, Estate</i> of an aged disciple, by Rev. L. Worcester,	120 00
<i>Washington City, D. C.</i> 1st presb. chh. miss. asso.	10 00
<i>West Avon, N. Y., W. H.</i> Chandler,	1 00
<i>West Chester, Pa.</i> Presb. chh. mon. con. 22, 70; less dis. 70c.	15 00
<i>Westfield, N. Y.</i> Presb. chh. and so. la. extra effort, 36; fem. miss. so. 14; juv. sew. so. 2;	22 00
<i>Whitesboro, N. Y.</i> Young la. sew. so. of acad. for Oregon miss.	52 00
<i>Wilmington, Ms.</i> Social sew. cir. 12, 35; juv. sew. so. 5, 42;	87 26
	17 77
	\$18,638 85

LEGACIES.

<i>Hartford, Ct.</i> Normand Smith, Jr. by F. Parsons and Thomas Smith, Ex'rs, (prev. ack. \$4,500;)	1,068 00
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<i>Holden, Ms.</i> Isaac Flake, by A. D. Foster, Tr. (prev. ack. \$550;)	150 00
<i>Leicester, Ms.</i> Mrs. Sarah Ball, by J. Woodbury, Ex'r, for ed. and sup. of Thomas Ball, Ceylon,	200 00
<i>Washington, Vt.</i> Eliza Smith, by J. W. Smith, Ex'r, (prev. ack. \$215, 45;)	15 22
	\$2,033 22

Amount of donations and legacies acknowledged in the preceding lists, \$30,672 07. Total from August 1st, to April 30th, \$182,622 87.

GENERAL PERMANENT FUND.

<i>West Springfield, Ms.</i> Timothy Allyn, dec'd, (prev. ack. \$1,000;)	by S. Lathrop, Ex'r,	400 00
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DONATIONS IN CLOTHING, &c.

<i>Albany, N. Y., A</i> box, for Dr. Van Dyck, Syria.	
<i>Astoria, N. H., A</i> box, for Mr. Boutwell, Ojibwa miss.	55 32
<i>Belchertown, Ms.</i> A box, fr. 1st cong. fem. so. for Mr. Parker, Sandw. Isl.	
<i>Bloomfield, N. J., A</i> box, fr. fem. sem. for Mr. Ladd, Cyprus.	
<i>Bridgewater, Ms.</i> A box, fr. F. A. S. Camp's bible class, for miss. to Siam.	
<i>Calais, Me.</i> A bedquilt, fr. juv. miss. so.	
<i>Cambridgeport, Ms.</i> A bundle.	
<i>Chaplin, Ct.</i> A box, fr. la. sew. asso.	33 50
<i>Charlottesville, Ms.</i> A box, for Mr. Eells, Oregon miss.	
<i>Danville, Vt.</i> A box.	
<i>Daysboro, Del.</i> A bundle, for western miss.	
<i>Hadley, Ms.</i> A box, fr. I. Smith and others, for Mrs. Dunbar, Pawnee miss.	
<i>Hartford, Ct.</i> A box of medicines, fr. A. W. Butler, for Mr. Smith, Syria.	
<i>Homer, N. Y., A</i> box, for Tuscarora miss.	14 69
<i>Ipswich, Ms.</i> S. par. A box, fr. fem. miss. so.	17 81
<i>Le Roy, N. Y., A</i> box, fr. presb. chh. for Cattaraugus miss.	
<i>Madison, N. J., A</i> box, fr. juv. miss. so. for Dr. Wilson, W. Africa.	
<i>Mexico, N. Y., A</i> box, fr. presb. chh.	44 39
<i>Millbury, Ms.</i> A box, fr. la. of 1st cong. chh.; do. for Mr. Hamlin, Constantinople; a ream paper, fr. Mrs. P. Goddard, 3, 50.	
<i>Newport, N. H., A</i> box.	
<i>New York City, A</i> box, fr. pray. so. of Franklin-st. chh. for Wiseborn Folk, Ceylon.	
<i>North Woodstock, Ct.</i> Muddy Brook, A box, fr. la. sew. so.	
<i>Philadelphia, Pa.</i> A box, fr. 11th presb. chh. for Mr. Tracy, Madura.	
<i>Putney, Vt.</i> Three reams paper, fr. I. Branch.	
<i>Sandwich, N. H., A</i> box, for Mr. Emerson, Sandw. Isl.	
<i>South Boston, Ms.</i> A bundle, fr. la. benev. so. Phillips chh.	40 00
<i>Townsend, Ms.</i> A box, fr. la. sew. cir. in Mr. Stowell's so. for Mr. Boutwell, Ojibwa miss.	40 00
<i>West Rutland, Vt.</i> A box of books, fr. young people, for Mr. Hemenway, Siam.	
<i>Wilmington, Ms.</i> A quilt, fr. juv. sew. so.	
<i>Woburn, Ms.</i> A box, for L. Thomson, Syria.	

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission schools.
Shoes, hats, blankets, coverlets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled cloth, flannel, domestic cotton, etc.